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canónac, s.p.

do rṡríob ó'n reana-rṡéal
"IMTHEACHT NA TROMDHÁIMHE."

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INTRODUCTION

GUAIRE is a modernization of the old tale, *Imtheacht na Trom-dháimhe*, which was edited with a translation by Professor Owen Connellan in 1860 for the Ossianic Society, and was published in volume V of the Society's Transactions. The story has also been designated as "The Introduction to *Táin Bó Cuailgne*" because it purports to account for the origin of that composition. It is a satire upon the satirists, and is severe enough to have produced the traditional "three blisters of reproach" on the faces of the entire Bardic Assembly. The present modernized version, owing to its judicious amplifications and its omission of scarcely intelligible poems, is a decided improvement on the old version which sorely needs revision. The notes are mainly aids to translation, but incidentally they touch upon etymology and historical grammar. The vocabulary has been made as comprehensive as was considered feasible.

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ḡUAIRE.

CAIBRIDÍOL A h-ÁON.

AOÚ DUB AGUS AOÚ FIONN.

Bí Suibne Meann i n'árpóig ar Éirinn, agus bí
Aoú mac Duac Dub 'n-a níg ar éiric Oirgiulla, agus
Aoú Fionn mac Feargna 'n-a níg ar an mBpéirne.
Le linn an tríp rin ipead bí ḡuaire mac Colmáin 'n-a
níg ar Connacraib. Do tugtaí ḡuaire áirne, leir, mar 5
ainm air, agus ḡuaire an oimig, Iré cúir 'n-a dtugtaí
ḡuaire an oimig mar ainm air, mar bí ré amuic air
náir eitig ré don duine siam ar pé puo a h-iarprtaí air.

Bí aicme daoine i n-Éirinn an uair rin agus bí
raogal bpeáig acu. B'iaó ran na rili. B'ioir ag 10
imteaót ó tig nioig go tig nioig eile, agus an níl a cuip-
ead cóir maic oirca deimioir dánta bpeáigta 'gá molaó.
B'ioó na dánta cóim maic ran go leanairóir i mbéalaib
na ndaoine, ní h-amáin an fáio a mairead na daoine
rin, ac ó rlioct go rlioct, ar pead céadta bliadán 15
go mimic. An níl ná cuipread an cóir oirca cóim maic
agus a meairóir ba ceart cóir a cúir oirca, do
cáimioir é; agus bíó an cáint ra cáinead cóim liomta,
cóim gunta, cóim níimneac ran, go b'fanaó an cáinead i
mbéalaib na ndaoine cóim fada díread agus d'fanaó 20
an molaó, nó b'féoir níba fia. Ir mimic gur ria
an cuimne a cimeáotar ar an n'poc-focal 'ná ar an
b'focal fóganta.

Bíod a pí féin ar na filib, agus níg-ollam a tugtaí
 25 aip. Ní h-doinne amáin, ná beirt, ná triúr, a beaó
 as gluairead mar eualact, i n-donfead leir an níg-
 ollam ran, ó tús níós go tús níós eile; ac b'féidir
 daóad duine, nó céad duine, nó deic nduine 7 daóad.
 Tíocfadóir nuair ba máit leó féin é, agus o'fanfadóir
 30 an fáid ba máit leó féin é, agus o'imteóadóir nuair
 ba máit leó féin é. An pí 'n-a dtíocfadóir as triall aip,
 dá dtairbeánaó ré go faib don doiceall aise pómpa,
 o'aoirfidir é nuair a beirir as imtead uair; agus
 níor b'fada go mbeaó an doir rin i mbéal an uile
 35 duine, ós agus aorta, i nígead an níós rin féin; agus,
 níob faed míte meara 'ná ran, i mbéal an uile duine
 ós agus aorta i nígead a námaó. Níó ná b'iongnaó,
 do deineaó gac pí a doiceall ar san an doir do tuit-
 leam, agus ar an molaó do tuitleam dá mb'féidir i
 40 n-don ópé. Deiridir beir agus a ndoiceall. Deiridir
 éasóir tnom go minic oíca féin agus ar na daoine
 a bíod fúca, a o'iarraio na n-doir do feadaint agus
 a o'iarraio an molaó do tuitleam. Ir minic a bíoir
 beó boct, agus b'féidir múca i briaóib, rap a
 45 mbeaó an cuideadta imtígte uata; agus sup'mó lá
 agus mí agus bliadain, b'féidir, a beaó le cup díob
 acu rap a mbeirir aip rap máire céadna 'n-a faóadap
 rap a dtáinig an cuideadta as triall oíca.

Ac, donar an rgeil ar faó, b'féidir, tap éir iad
 50 féin do éreadó agus do marbúgaó le h-obair, as
 bpaó ar go molpí iad, sup cáineaó agus doirad agus
 rpióicán agus tapairne a tabairpí díob mar
 díolungead.

Uaireanta do tuitead ro amac. Bead pí éigin 'n-a
 55 mbeaó oíoc-aighe as na filib do. Ní leofidir oíca
 ran a beic amlaio. Duairidir cuige ar cuaird

ollamhnac̃ta. b'f̃eoir̃i ʒo mbeão coinne aʒe lẽo, ño
 b'f̃eoir̃i ña beão. Cuir̃feaõ r̃e na m̃ilte f̃ailte p̃om̃pa.
 Tãd̃ar̃fãõ r̃e õoib̃ "nua ʒãca b̃ĩo aʒur p̃ean ʒãca
 oʒe." Bẽão r̃e f̃ein aʒur a t̃eaʒlãc̃ ʒo lẽir̃ aʒ p̃olãc̃ar̃ 60
 cũca aʒur aʒ p̃mõt̃alãm̃ oʒta. Aʒ bãll do t̃eaʒ-
 tõcãõ pũo eʒin uãta naʒ b'f̃eoir̃i a o'f̃aʒãil. Tãir-
 bẽãñf̃ãir̃õir̃ an m̃iʒãrãm̃ a bẽão oʒta. Cuir̃feaõ ran,
 b'f̃eoir̃i, f̃eaʒʒ aʒ an p̃iʒ cũn a m̃uinc̃ir̃e f̃ein, toir̃ʒ
 naʒ p̃eãõãõ an pũo ran do p̃olãc̃ar̃. Do lẽoʒfãõ na 65
 p̃il̃i oʒta ʒur cũca f̃ein a bẽão an f̃eaʒʒ. M̃eãtõcãõ
 ran an f̃eaʒʒ. Anñran o'eĩpẽõcãõ na p̃il̃i aʒur
 o'im̃t̃ẽõcãir̃õir̃ aʒ an ãit aʒ aoir̃ãõ aʒur aʒ cãinẽãõ an
 p̃ioʒ, aʒur aʒ p̃p̃õĩũc̃ãñ aʒir̃, aʒur 'ʒã iññr̃int̃ aʒ p̃ũo na
 h-ẽir̃ẽanñ cão i an eaʒoñõir̃ aʒur an õpõc̃-õõir̃ aʒur 70
 an taʒcãir̃ne a t̃uʒ an p̃i rin õoib̃. Anñran bẽão
 õioʒãltaʒ õeãntã acu aʒir̃, aʒur a ñõpõc̃-aʒne f̃ein
 imẽaʒtã acu aʒir̃, aʒur bẽão b̃rõñ cũp̃tã acu aʒ cãir̃õib̃
 an p̃ioʒ rin, aʒ p̃ũo na h-ẽir̃ẽanñ, aʒur ãc̃aʒ cũp̃tã
 acu aʒ a nãm̃õãib̃. 75

Maʒ ãoũb̃rãõ, b̃i Δõũ mac̃ Ouãc̃ Ouib̃ aʒur Δõũ
 P̃ionn i n-aoñf̃eãc̃t 'n-a p̃iʒc̃ĩb̃ Oir̃ʒiãlla aʒur Õp̃ẽir̃ne,
 aʒur b̃i p̃ormãõ m̃õr̃ acu le n-a cẽile, i õt̃pẽõ,
 aon ʒñiõm̃ p̃oʒãntã a õẽinẽãõ p̃ĩ acu naʒ b'p̃olãir̃
 leir̃ an p̃iʒ eile ʒñiõm̃ ab̃ f̃eaʒir̃ 'nã ẽ do õeãnãm̃. Ñiõr̃ 80
 maʒ a cẽile, ãm̃tãc̃, an cũmaʒ a b̃i acu aʒaoñ aʒ na
 ʒñiõmaʒtãib̃ mãĩt̃ẽ õeãnãm̃; maʒ ir̃ ãm̃lãĩõ a b̃i
 õũinẽ acu aʒur ẽ lãñ õe f̃ãir̃õb̃p̃eaʒ, i õt̃pẽõ ʒo p̃ãib̃
 cũmaʒ aʒe aʒ a cũir̃õ p̃ãir̃õb̃p̃ur̃ do cũr̃ cũn tãir̃p̃t̃ẽ
 do ʒãc̃ aoinne bẽão 'n-a ʒãc̃aʒ. O'p̃inẽ p̃ĩ Õp̃ẽir̃ne. 85
 Ñi p̃ãib̃ pũinñ p̃ãir̃õb̃p̃ur̃ aʒ an õp̃eaʒi eile, aʒ p̃iʒ Oir̃-
 ʒiãlla, ãc̃ b̃i r̃e c̃p̃õda ʒãir̃ʒeãm̃ail, aʒur õẽinẽãõ
 r̃e m̃õp̃ãñ tãir̃p̃t̃ẽ o'ã cãir̃õib̃ le n-a c̃p̃õdãc̃t̃ aʒur
 le n-a ʒãir̃ʒeãm̃lãc̃t̃. Nũaʒir̃ a õẽinẽãõ an f̃eaʒir̃

90 raiðbþir tairbðte le n-a cúir raiðbþir, bíorð an fear
 cróða a d'iarrairð tairbðte éigin ba mó 'ná é rin do
 d'éanam le n-a cróðact; asur nuair a d'eineað an
 fear cróða tairbðte móir éigin le n-a cróðact, bíorð an
 fear raiðbþir a d'iarrairð buaðactaint ar an dtairbðte
 95 rin leir an úráirð a d'eineað pé d'á cúir raiðbþir.
 Déarrað duine nár b' foláir nó go raibð raogal rām,
 ar gac taob, as na daoine a bí púta, ac ní d'eir an
 rgeal go raibð.

Má bí búntáirte as doð fionn, toirg an raið-
 100 bþear go léir a beir aige, bí búntáirte 'n-a coinnib
 rin as doð Dub; mar bí rgiat uactáirac aige, rgiat
 a beireað buað dó i gcat pé neart a beað 'n-a coinnib.
 Dubgiolla ab ainim do'n rgeit rin. Nuair a éiorð
 an námarð an rgiat rin i látair cata ní fanað neart
 105 ná meannma ionta. Nuair a éioir i as d'éanam orða
 d'iompuigtoir asur do tceitioir. Cuireað an rgiat
 rin an teiteað orða pé neart rlog a beað acu, nó pé
 luigead nirt rlog a beað 'n-a gcoinnib.

Bí an rgiat rin as baint corlað na h-oirðce d'aoð
 110 fionn. Níor b'féirir do an lám uactair fásail
 sceart ar doð Dub, inr na deag-ghníomairtib, an
 fairð a bí an rgiat rin aige. Ceannócað pé i, ac d'á
 méir raiðbþear a bí aige ní ceannócað an raiðbþear
 an rgiat. Ní tabarrað doð Dub an rgiat rin uairð
 115 ar fairðbþear na h-Éireann go léir, níð nár b'iongnad.
 Bí doð fionn as maectnam asur as maectnam féacaint
 conur féarfað pé teact ar an rgeit, asur ir amlaíð
 a bíorð gac maectnam as dul ra muileann air go dtí
 gur tápla níð áirgíte dó.

120 Dallán ab ainim do'n ríg-ollam a bí an uair rin ar
 filib na h-Éireann. Do tápla go dtáimis pé ar éuairto
 ollamnadta as triall ar doð fionn. Bí an raiðbþear

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 ΝΥΙΤΕ ΔΙΣΕ ΛΕΙΡ, .Ι. ΕΥΝ Α ΕΑΙΡΒΕΑΙΝΤ ΣΥΡ Β'ΦΕΑΡΡ
 Τ'ΦΕΑΡ Ε, ΔΕΥΡ ΣΥΡ Β'ΦΕΑΡΡ ΔΕ ΡΙΣ Ε, 'ΝΑ ΔΟΥ ΜΑΕ 150
 ΤΟΥΑΕ.

CAIBRIDÍOL A DÓ.

DALLÁN AGUS DOÓ FIONN.

Bí Dallán agus a móir-éualact tamall maith i bpochair
 níos bpréirne. Bíodair go rochair agus go ráim agus
 go páirta 'n-a n-aigne. Bí an éoir níos fearr agus níos
 uairle, an deoch níos bpréirne, an bia níos deas-
 5 bliarta, an t-ollmugadh níos eolgaríge, an fpuotálam
 níos éiríamla agus níos éiríamla agus níos éiríamla
 aige, 'ná mar a bíodair aon ócáir poimhir rin, cé gur
 deachair aon loct fágaíl níos ar an gcuma 'n-a
 n-deintí na gnóthaí rin i n-éiríamla níos bpréirne.

10 Mar gheall ar gach aon puo a beir éiríamla móir éiríamla
 toile, bí Dallán go ruaimneapac agus go páirta i
 n-aigne agus níos deachair aon éiríamla leir. Bíodair
 ré féin agus an níos i halla an óil go minic, agus san
 ann ac an beirir acu, agus iad ag óil fíona an níos agus
 15 iad ag molaíocht a céile go h-ádh, agus san doinne ann
 a deapadh aon éiríamla níos goinnib. Dallán ag molaíocht
 an níos mar gheall ar a féile agus ar a deaséiríde
 agus ar a páirtíreap, agus mar gheall ar na maiteapáib
 móra a bí aige 'á deanam coitianta. An níos ag
 20 molaíocht an móir-eoluir a bí ag Dallán, agus ag molaíocht
 na h-éiríamla a bí aige, agus ag molaíocht na fíor-
 eiríamla a deapadh ré, agus 'á párt ná párt níos i n-éiríamla,
 agus ná beirir go deo, níos-ollam ab uairle cáil léiginn
 ná ba mó éiríamla aigne 'ná Dallán.

25 Ar ball, nuair a meap doó fionn go párt an t-am
 ann éiríamla, duairir ré mar reo.

“Tá onóir móir ag aon éiríamla,” ar reiríamla,
 “agus i n-éiríamla aon éiríamla an onóir acá ag aon éiríamla.

Tugaim duit an onóir atá ag dul duit níor fearr
 agus níor iomláine 'nár mar a tugann don pí ná don 30
 ród-rlait eile duit i."

"Domuigim, a pí," arsa Dallán, "go dtugann
 tú onóir mhór dom. Ní foláir ran d'admáil. Ac
 ní h-don ionghaó é. Tugtar onóir mhór dom-rá tal i
 n-Albain, agus tal i mBreatain, agus ra b'fainc. 35
 Tá ollamh uasal ar gac críe díob ran im' fódair agam,
 agus muia mbeaó go dtuigtear go maíe inr na
 dútaigib iaraéda ran méio mo cumair ar an oileamaint
 ceart do tabairt dor na h-uairlib rin ní tiorfaoir ag
 triall oim, a pí. Nílim ag fágaíl loét ar an onóir a 40
 tugann tuar dom. Nílim ac 'a ráó go dtugtar
 onóir mhór dom inr gac don ball, amuic agus i
 mbaile."

"Ir fíor, a píg-ollamh," arsa Dob Fíonn, "go
 dtugtar an onóir mhór ran duit, i n-Éirinn agus inr 45
 na dútaigib iaraéda ran. Ir fíor, leir, gur b'é do
 ceart an onóir rin d'fágaíl ór na pígtib agus ór na
 ród-rlaitib rin go léir, amuic agus i mbaile. Ac
 deirim gur mó an onóir a tugaim-re duit 'nár mar a
 tugann don pí ná don ród-rlait díob duit, a pí, amuic 50
 ná i mbaile. Tugaim-re duit an onóir ir ceart nuair
 a bíonn tú annro ra baile. Annran, nuair a bíonn tú
 amuic inr na dútaigib iaraéda ran, ar do cuairtoib
 ollamhaéda, agus tú ag fágaíl onóra ór na pígtib
 iaraéda ran, leanaim-re ag tabairt na h-onóra duit 55
 annro ra baile, cóm maíe agus dá mbeiteá féin
 annro. Bíim ag tabairt aipeadair doo' cuio, agus nuair
 a bíonn bó iméighe ar do cuio rúic cuirim féin bó 'n-a
 h-inéaó, agus nuair a bíonn pingin iméighe ar do cuio
 aigio cuirim pingin i n-inéaó na pingine rin, i dtreó 60
 go b'fágaí do cuio raibóir agus ollamaitir iomlán

San earnamh mómat ar do taeat abaille óo' éuar-
daib.

“I r fíor gac níó o'á n-deirir, a ní,” arpa Dallán,
65 “ac cao éirge so bfuilir as tagairt anoir dor na
neitib rin?”

“Sióe mo éuir leir,” arpa Aoð Fionn. “Tá ní
Oirgialla comnór liom-ra. Níl níó a o'iarppá-ra
orm-ra ná beaó le ragáil asat láitread. Ba ceart do
70 níó Oirgialla, mar an gcéadna, pé níó a o'iarppá
air é tabairt duit, a ní.”

“Níl níó 'n-a feilb, larmuic o'á flaitear, ná tab-
arfaó ní Oirgialla oóm-ra, a ní,” arpa Dallán.

“Ambriatar so bfuil, a ní,” arpa Aoð Fionn,
75 “puo aige larmuic o'á flaitear ná tabarfaó pé
duit-re.

“Cao é an puo é rin, a ní?” arpa Dallán.

“Tá,” arpa Aoð Fionn, “rgiat aige asur Dub-
giolla ir ainm di, asur tá ní larmuic o'á flaitear
80 aige, asur dá n-iarppá-ra air i ní tabarfaó pé duit í.”

“Tá an rgiat rin aige san amhar,” arpa Dallán,
“asur ir iongantac an t-reóir í.”

“I r iongantac,” arpa Aoð Fionn. “I r leir an
rgiat rin a beiréann pé buaó inr gac cat, asur ir léi
5 a corain pé a nígeacé nam ar gac námair o'ár cáimig
as cur irteac air. Sa rgiat rin atá a neart so léir
asur a cómadé so léir. Asur dá n-iarppá-ra air í, a
níó-ollam, ní tabarfaó pé duit í. O'á méir upraim
atá duit i n-éirinn asur i noútaigib iaraeta, i n-Albain
90 asur i mbeatain asur éall ra bfrainc, ní tabarfaó
ní Oirgialla duit an rgiat rin, .i. Dubgiolla, dá
n-iarppá air i tabairt duit. Tabarfaó pé an t-eit-
eacár duit, a níó-ollam, níba éuirge 'nám ar a tab-
arfaó pé Dubgiolla duit.”

“ Ní h-*atcuiníge* *fíor-éigir*, ná *fíor-*duine** an *r^gia^t* 95
 rin *o'iarraio* ar *ní Oir^gialla*, a *ní*,” arsa Dallán, “ *ac*
 mar rin *féin* tá '*fíor* *asam* *oá* *n-iarrainn* i *so*
b^rai^ginn i.”

“ *Asur* tá '*fíor* *asam-ra* *oá* *n-iarra^ta* i ná *ra^grá* i,”
 arsa *Doð Fíonn*. “ *Iarr* i,” ar *reirean*, “ *Asur* *ann^ran* *io*
beio '*fíor* *as* an *rao^gal* *ce'cu* *seob^rair* i *nó* ná *rai^gir*.”

“ *Mar* *adubair^t*, a *ní*,” arsa Dallán, “ *ní* *ceair^t*
 a *leit^eio* rin *oe* *feio* a *o'iarraio* ar *aon* *ní^g*.”

Do *r^tao* an *caint* ar *reao* *tamail*. *Ann^ran* *oo*
la^bair *Doð Fíonn* *air*. 105

“ *Oiol^rainn-re* *tú* *so* *ma^t*, a *ní^g-ollam*,” ar *reirean*,
 “ *ar* i *o'iarraio*.”

Níor *la^bair* Dallán.

“ *Ca^barrainn* *oíolui^gea^t* *duit* ar i *o'iarraio*,” arsa
Doð, “ *ca^barrainn* *duit* ar i *o'iarraio*, *céao* *bó* *asur* *io*
céao *ea^c*, *céao* *cao^ra* *asur* *céao* *muc*.” 110

1 *scionn* *tamail* *eile* *oo* *la^bair* Dallán. “ *Tá* *so*
ma^t,” ar *reirean*, “ *ra^gao-ra* a *o'iarraio* na *r^géite*.
Dean^rao *duan* *molta* *oo* *ní^g Oir^gialla*, *asur* *ann^ran*
dean^rao *duan* *molta* *oo'n* *r^géit*, *oo* *o^ub^giolla* *féin*, 115
asur *iarra^rao* an *r^gia^t* mar *oíolui^gea^t* ar an *oá*
duan. *Ann^ran* *mura* *o^tu^gtar* *oom* an *r^gia^t* *ao^rra^rao*
ní^g Oir^gialla.”

Bí *Doð Fíonn* *rá^rta*. *Cuire^rao*ar *oíob* an *oí^oce*
 rin; *nó* mar *ao^eir* an *reana* *leab^rair*, “ *ru^grao* ar” 120
 an *oí^oce* rin.

Níor *co^oail* Dallán *puínn* i *scait^eam* na *h-oí^oce*
 rin. *Bí* '*fíor* *aí^g* *so* *raib* *oba^rair* *coⁿta^bar^ta^c* *sa^bta*
 ar *laím* *aí^g*. *Bí* '*fíor* *aí^g*, mar *adubair^t* *ré* *féin*
 ná^r *b'atcuiníge* *fíor-éigir* ná *fíor-*duine** an *r^gia^t* 125
 rin *o'iarraio* ar *ní^g Oir^gialla*, *asur* *b'í^{né}* *as* *o^ul*
 'á *n-iarraio* é *le* *oúil* *ra* *traio^bhear* a *geall* *Doð*

Fionn dó ar í ó'iarraíó. B'i doó fionn páirta i n'aigne,
 ac má b'i féin níor éodail ré puinn de'n oíóce. Níor
 130 féad ré san beit as cuimneam ar cao a tuitfead amac
 nuair iarraíó Dallán an rgiat ar doó Dub. Dá
 otusaó doó Dub uair an rgiat, beaó deirfead le n-a
 éomáct asur le n-a cúmar ar a tír do éoraint ar
 námhóib. Annpán beaó deirfead le n-a cúmar ar beit
 135 a ó'iarraíó an lám uáctair fágaíl, inr na gniómairéib
 móra maíte, ar doó fionn. Dá n-eitigead ré Dallán
 asur an rgiat do éimeáó, éimeáófaó ré a éomáct,
 asur a buaó inr na caéannaib; ac déanfaó Dallán
 an doir doó, asur annpán beaó ré san élu san éail,
 140 san mear air san upraim doó, i lácair fear éireann, so
 deó; asur níor badoal, ar ran amac, so ndéanfi don
 gnióm a déanfaó ré do mólaó. Ní curfi i gcomparáio
 é, a tuillead, le h-doó fionn.

Táinig an maidion. D'éirig Dallán so moó. Do
 145 gabad a éapail asur a éarbaó doó. D'éirig a éualact
 ollamán. Trí naonóair acu a b'i aige. Do gabad
 a gcapail, asur a gcarbáio doib. Gluairfead so
 léir éun bócair, iad féin asur angiollaí asur a reirb-
 írig, asur ba móir asur doob' fáda an maóarc ar bócar
 150 iad, as gluairfeact ré déin dúna ríog Oirgiaila.
 Níor b'fada sur h-innfead do'n ríog so maódar as
 teact. Tuig ré i n' aigne láitfead, ó b' as teact ó
 teaglac ríog D'éiríne a bíodar, náir b'foláir do féin
 iad do glacaó so fáiltead, asur an éoir ab fearr a
 155 b'i ar a cúmar do éur orca, i dteó ná beaó ré le
 ráó acu sur b'fearr an éoir a cuirfead orca i dteaglac
 doóda fínn 'ná mar a cuirfead i dteaglac doóda Dub.
 Éailfead ré an t-anam nó éabairfaó ré féin a
 málaire rin le ráó doib.

CAIBRIDÍOL A TRÍ.

ATCÚINÍGE DALLÁIN.

Táinig Dallán ašur a cualaéct ar an bparcáde ar
ašair dóna níos Oirgialla. Bí doó Dubh ann poimir
cun é glacaó mar ba cóir. Cuir pé na mílte fáilte
poimir. Tug pé trí póga dó. Cuir pé míle fáilte
poimir an gcualaéct ollamán a bí i n-aonfeáct le 5
Dallán.

“Téanam, a níg-ollam,” arsa doó, “go mbéarfar
irteac im’ dún-ra tú féin ašur do cualaéct, ašur go
scuirfar oraidh an cóir ir ceart do cur oraidh.”

“Foirne, a níg onóraidh,” arsa Dallán. “Ragmíó 10
irteac ió’ dún nuair a beir innerte ašainn do’ onóir
cad a tug annro rinn anoir, ašur nuair a beir ‘fíor
ašainn an bpašam ár n-atcúiníge. Nuair a beir an
atcúiníge iarrta ašainn, ašur nuair a beir innerte
ašat-ra dún go bfuil an atcúiníge le fášail ašainn, 15
beir átar orainn go léir ašur fáram ašne; ašur
annran beir aimrír fuaire ašainn ió’ dún-ra, a níg,
mar a bí šac don uair nam d’ár tángamair cúšat.”

“Don atcúiníge ir toil leat-ra, a níg-ollam, a d’iar-
paró orm-ra, larmuic de’n nígeáct ro Oirgialla, tá pé 20
le fášail ašat. Iarr don níó ir maic leat a d’iarrparó.
Ní beir pé le fáó go deó i n-éirinn šur iarrpar-re
atcúiníge ar níš Oirgialla ašur nár tugad duit an
atcúiníge.”

“Tá go maic, a níg,” arsa Dallán. “Bí pé buailte 25
irteac im’ ašne féin go bpašinn an atcúiníge uait,
ašur d’á b níš rin do cúmar dón móla duit, ašur
má’r toil leat é déarfad an dón duit.”

“ 1r ród-maith linn an dán do éilí uaid, a rí-ollamh,”
 30 arpa do. Do labair Dallán an dán, aé bí an éaint
 éom reanra, éom dorca ran, nár féad do don
 focal de’n dán a tuisint.

“ 1r breágh asur 1r maith asur 1r ceolmair asur 1r
 uaral an dán é rin, a rí-ollamh, an t-é tuiscead
 35 é,” arpa do Dub.

“ 1r ríor duit-re rin, a rí,” arpa Dallán, “ asur
 an t-é a dein an fordearad file 1r do féin 1r cóir
 míniúad déanam air. 1r mire do dein an dán asur
 1r mire míneócaro an dán.”

40 Annpán do míniú fé an éaint arpa a bí ra dán, asur
 ríodé brígh a bí ra éaint, .i. ná maib i n-éirinn fear saile
 asur sairse éom maith le h-do Dub; so maib pian
 a gniom, asur nim a éródaéta ar a námair i ndiar
 na scaetanna troma a bí bairte aise orca; asur so
 45 maib fé tar éir na scaetanna ran so léir do éur ar a
 námair so léir tré bitin na rseíte rin a bí aise, .i.
 Dubgiolla. Dá gcuirí a maitear i scompairí le
 maitear na fairsge so mbuadrad a maitear ar maitear
 na fairsge, mar so maib fé éom rial nó níor féile le
 50 luét éisre asur ealaona, as bionnad rairbair orca
 mar a bionnann an fairsge rairbpear, nó níba mó ’ná
 mar a bionnrad an fairsge rairbpear. Sup cuma rolar
 a gnúire nó rolur na gréine nuair a noctann an grian
 i féin ó’n rhamall i ndiar na fearcanna, mar sup
 55 b’ríne uair 1r fearr asur rolurmair a taicneann an
 grian ar na tíorcarb, asur sup b’ríne uair a bíonn a
 gnúir cormail le gnúir ríog Oirgiolla. Sup cuma é nó
 an clár ríccille, mar dá mbead reat bpoirne ríccille
 as duine, asur san clár ríccille aise, sup beas an
 60 cairbte do id. “ Mar rin,” ar reirean leir an rígh,
 “ 1r tura clár coirgite asur comme fear éireann.”

“I r maid an dán é,” arsan ní, “asur i r mór an molaó é. Ní cuímin liom sur ariúgear miam molaó cóm maid, i ndán cóm maid, as níg-ollam ’á tabairt do níg cúige. Tá tuille as an ndán ran díol so 65 maid ar, asur díolrao-ra tura so maid a níg-ollam. Níor deinead miam fór dán cóm maid leir do níg, asur níor díol ní miam a’ dán níor fearr ná mar a díolrao-ra tura ar an ndán ran, a níg-ollam. Tabairao croó asur conác asur ariúgead asur ór duit mar 70 éeannaó ar an ndán ran.”

“Tabair ba asur eadraó asur ór asur ariúgead asur ollmaítear do’n t-é glacraó uait iao, a ní,” arsa Dallán, “asur tabair dóm-ra an ruo a glacraó uait. An dán ran atá abairta asam duit, do deinear é ’at’ 75 molaó féin. Taitneann ré leat. Taitnfró ré leir an uile duine do éloirfró é. Tá dán eile déanta asam, a ní, do’n rgeit uarail rin asat, do Dub-gholla, asur má ’r maid an dán a deinear duit féin, a ní ró-uarail, tá an dán ro atá déanta asam do’n 80 rgeit, do Dubgholla, cóm maid leir, asur déarrao an dán annro duit, a ní,” ar reirean, “i tpeó so breicfir féin an dán a beir cóm h-uarail leir an rgeit,”

Annsan dubairt ré an dán, ac bí an éaint ró-árra, 85 asur níor féad an ní ná doinne d’á muintir i tuirgint. Ní deir an leabhar sur míniú Dallán éaint an dain rin do’n níg, asur ní’l don míniúgaó ra leabhar uiréí. Ac do mol an ní an dán cóm maid asur dá tuiúgead ré an éaint. 90

“A níg-ollam,” ar reirean, “i r mór asam-ra Dub-gholla, asur i r maid an ceart dom ran. I r mór asam’ daoine so léir í, asur i r maid an ceart doib rin. I r minic a tuis ní raor ó’n scaó mire asur iao ran.

95 1r minic a cúip rí rṡannṡaṑ ḁṡur cṡit-eaṡla ḁṡur
 veapṡṡuaṑar ḁr ḁr náṡaṡo nuair a bíṑṑ ḁr náṡaṡo
 láṡṡṡr líonṡar ḁṡur rinne ḁr beaṡán nṡṡṡ ṡlṡṡ.

“Dá ḡṡṡṡ ṡṡṡ, a ṡṡṡ-ollam, táṡṡ buṡṑeaṑ ṑṡṡṡ-ṡa
 mar ṡeall ḁr an nṑán áluinn uapal ṡan atá veanta
 100 ḁṡat ḁṡ molaṑ na ṡṡéṡṡe ṡeo, ḁṡur ceannṑṑaṑ an
 ṑán ṑo ṡéṡṡ uairleaṑṑa ḁṡur taṡṑṑṑe ḁṡur maṡṑeapṡ
 na ṡṡéṡṡe. ṡeṑṑair uaim, mar ṑṡoluiṡeaṑṑ ḁr an
 nṑán áluinn ṡṡṡ, ṑṡ ḁṡur aṡṡeaṑ ḁṡur ṡaṡṑṑeapṡ,
 oṡeaṑ ḁṡur náṡ tuṡaṑ ḁr ṑán eṡṡe ṡṡam ṡṑṡ.”

105 “Ní ṡlacṡaṑ-ṡa uait-ṡe, a ṡṡṡ,” ḁṡṡa ṑallán, “ṑṡ
 ná aṡṡeaṑ ná ṡaṡṑṑeapṡ ḁr an nṑán ṡo ṑo ṑeṡeapṡ
 ḁṡ molaṑ na ṡṡéṡṡe. 1ṡ ṑo’n ṡṡéṡ ṡéṡṡ a ṑeṡeapṡ
 an ṑán, ḁṡur ní ceapṡ an ṡṡiaṑ ṑo cúṡ 1 ṡcompaṡáṡo
 le h-ṑṡ ná le h-aṡṡeaṑ ná le ṡaṡṑṑeapṡ. ṑo ṑeṡeapṡ
 110 ṑán eṡṡe, leṡṡ, ḁṡ molaṑ na ṡṡéṡṡe ḁṡur veapṡaṑ é.”

Anṡṡan ṑuṑaṡṡ ṡé ṑán eṡṡe a bí cóṡṡ ṡeandṑa cóṡṡ
 h-ḁṡṡa leṡṡ an méṡo a bí ṡáṡṑṑe aṡṡe.

“1ṡ áluinn an ṑán é ṡṡṡ, leṡṡ,” ḁṡ ṡan ṡṡṡ, “an
 ṑ-é tuṡṡeaṑ é. Tá an ṡṡṑṑeaṑṑ ṡo bínn ḁṡur ṡo
 115 ceṑṡṡar ann, ṡé’ṡ ṑoṡan é, ḁṡur 1ṡ ṑṑṑa ṡo ḡṡṡṡ
 an ḡṡṡṡ cóṡṡ maṡṑ leṡṡ an mṡṡṡṡeapṡ ḁṡur leṡṡ an
 ṡceṑṡ. Ceannṑṑaṑ-ṡa é ṡéṡṡ ḁṡur na ṑáṡṡ eṡṡe. Tab-
 aṡṡaṑ ṑuit oṡṑa céaṑ ḡṑ ḁṡur céaṑ eaṑ atá ṡo maṡṑ
 cúṡ aṡṑṡṡ, ḁṡur ṑṡṡ céaṑ muc, ḁṡur ṑṡṡ céaṑ caoṡṡa,
 120 ḁṡur móṡ-cúṡo ṑṡṡ ḁṡur aṡṡṡṑ ḁṡur íolṡaṑṡe.”

“1ṡ móṡ ḁṡur 1ṡ maṡṑ ḁṡur 1ṡ ṡaṡṑṑṡṡ an ṑṡoluiṡ-
 eaṑṑ é ṡṡṡ, a ṡṡṡ,” ḁṡṡa ṑallán, “ac ṑá mṡeaṑ ṡé
 cóṡṡ móṡ, cóṡṡ maṡṑ, cóṡṡ ṡaṡṑṑṡṡ ḁṡur ṑo labṑair
 beal ṑṡṡṡ ṡṡam ṡṑṡ ní ṡlacṡṡ anṑṡ é. 1ṡ ṑo’n ṡṡéṡ
 125 ṡéṡṡ, ṑo ṑuṑṡíolla, ṑo ṑeṡeapṡ-ṡa mo ṑán ḁṡur ní
 ṡlacṡaṑ mar ṑṡoluiṡeaṑṑ ac an ṡṡiaṑ ṡéṡṡ. Ní’ṡ
 níṑ ḁṡ bíṑ cóṡṡ maṡṑ leṡṡ an nṑán ac ṑuṑṡíolla ṡéṡṡ,

asur ní'l níð ar bit côm maic le Dubgíolla ac an
dán. Tugaim-re duit-re, a ní, an dán ar Dubgíolla,
asur tabair-re dóm-ra Dubgíolla ar mo dán. Beir 130
buidéte, annran, asat-ra, i bfeile asur i bfođantaét
asur i mbionnað réad, ar a bfuil de níđtib i n-éirinn,
ní h-eað ac ar a maib de níđtib i n-éirinn maí; asur
beir buidéte asam-ra, leir an ndán ro a deinear do
Dubgíolla, ar a bfuil asur ar a maib maí fóir i 135
n-éirinn de níđtib filidéacra asur ollamnácta."

Do dúbais asur do šormuis as doð Mac Duac
nuair airis ré an éaint rin. Do rcað ré san labairt
ar feað abrad. Tuig ré i n'aighe láicreac sur b'é
doð fionn mac feargna, ní bfeirne do cuir ruar 140
Dallán cun na rgeicte d'iarrairð. Bí 'fíor aige, leir,
so n-aoirfead Dallán é mura dtugad ré an rgiac
dó.

fé deirfead do labair ré.

"A Dallán," ar reirfean, "tuigim tú so maic. 145
Mura dtuigim an éaint acá ið' dán tuigim an intinn
acá ic' aighe. Ní h-uait féin a táinir annro as triall
orm-ra cun na rgeicte d'iarrairð orm. Cuir ní bfeirne
ruar tú cuige. Tá 'fíor asam sur geall ní bfeirne
mórán rairðbir duit ac teacra asur an atcuiníge rin 150
a d'iarrairð. Ir maic ir eól duit ná atcuiníge fíor-
éigir ná fíor-dúine an atcuiníge rin, asur ir maic
ir eól dóm-ra ná h-iarrairð-ra an atcuiníge rin mura
mbead sur geall ní bfeirne tuarparcal maic duit
ar i d'iarrairð. Do geallar-ra rairðbhear móir duit 155
ar do dá dán, bíð náir cuigear féin ná doinne acá
annro láicreac focal díob. Cun na fírinne d'innrint,
ní h-iað na dán a meapad a ceannað ac do deas-
méinn. Tá ácar anoir orm náir glacair an ceannað.
Ní fiú do dán é asur ní fiú do deas-méinn é. Níor 160

glacair an raiðbhear a tairaisear-ra òuit. Nì b'raigir an raiðbhear a'ca' seallta a'g nìg' b'pèirne òuit, mar nì t'abarrad-ra an r'giat' òuit, a'gur san an r'giat' nì t'abarrad' do'ò fionn òuit an tuarartal a' seall ré 165 òuit. Tà a'c'uinige iarrta a'gac nà h-iarrad' fìor-éigear nà fìor-òuine a'gur nì'l pìoc d'á b'arr a'gac, uaim-re nà ó nìg' b'pèirne."

"Nì t'abarrair dom an r'giat', a' nì," ar'ra Dallán,
"tar éir na d'án a' òeimear a'g mola'ò na r'gèite?"
170 "Nì t'abarrad', a' Dallán," ar'ra nì Oir'gialla.
"Òemir d'án am' mola'ò fèin a'gur do' pèir mar a' mìnigir an d'án do' b'péagnócamn é d'á d'cugainn òuit an r'giat'."

"Conur a' b'péagnórá é, a' nì?" ar'ra Dallán.
175 "Cugair orm 'maic' mar m'uir m'òr nà cuirpí ar' gcúl.' D'á d'cugainn òuit an r'giat' do' cuirpí mo' maic' ar' gcúl. I' fìor an d'án. Nì cuirpar mo' maic' ar' gcúl; a'gur cùir maic' leir rin, mar nì t'abarrad' òuit-re an r'giat'."

180 "Doirrad-ra tú d'á d'eargaid' rin," ar'ra Dallán.

"Seacain, a' Dallán," ar'ran nì.

"Mà doirann tú mire b'fèidir gur tú fèin a' òiolrad' ar'. Tà fearra a'gur mìorbuilti nìog' neime a'gur talman uaim-re ic' a'gaid'-re, cùn me còpant ort
185 fèin a'gur ar' t'aoiréib' a'gur cùn me t'abairt' raor uait. An am'lar' nàc' cuimín leat an roc'arúg'ad' a' òeim naomh Éireann iorir rinne, nìg'hte Éireann, a'gur rìbre, dor' ealad'na Éireann? S'ìd' an roc'arúg'ad'. Ré òuine a'gaid'-re do' d'eanrad' doir' éagcórta d'úinne
190 t'ní bolga aic'ire d'fár air; a'gur d'á mba rinne do' cuillrad' é, a'gur rìbre 'gá d'eanam' oirainn go' còir, an oirad' céad'na d'fár oirainne. A'gur rìdia' na naomh a' òeim an roc'arúg'ad' ran; .i. Colum Cille mac f'èròlimid',

agus Ciarán Cluana, agus Sean-Ciarán Saiḡne, agus
 Fingín Maḡe Bile, agus Seanaḡ mac Caitin, agus 195
 Ruadhán Lotra, agus Bpéanuinn Biorra, agus
 Bpéanuinn Fionnloḡa, agus Mocólmóḡ naomḡa, agus
 Comḡall, agus Lúḡa Doire, agus Caillin naomḡa.
 Siniaḡ na naomḡ a bheim an focarúḡaḡo ran eadrainn, a
 Dálláin. Anoir má doirann tura mire, mar ḡeall ar 200
 ḡan an ḡḡiaḡ a ḡabairḡ duit, beirḡ doir aḡaḡ 'a
 bḡanaḡ dom ran éaḡcóir. Tá 'fior aḡaḡ féin ḡo
 maḡ ḡo mbeirḡ, agus ir ceairḡ duit féacaint roḡaḡ
 agus ḡan fearḡ Dḡ agus naomḡ Éireann do ḡairiac
 anuar ort féin leir an éaḡcóir rin atá ar aḡne 205
 aḡaḡ."

"Tá a lán páirḡte aḡaḡ, a nḡ" arra Dálláin, "aḡ
 ní bḡairraḡo an méirḡ rin, ná oirḡaḡo eile, raor uaim
 anoir tḡ. Doirraḡo tḡ má doirar doinne riamḡ. Agus
 mearraim náḡ fearri dom ruḡo a bḡanaḡo 'ná oirúḡaḡo 210
 ort anoir ó táimḡo araoḡo annro ar aḡaḡo a céile."

CAIBIDÍOL A CEATAIR.

AOIR DALLÁIN AGUS A TUARASTAL.

Annran do ḡornuḡ Dálláin ar an doir do páḡo or
 cómair an ríḡḡ.

"A Doḡ mḡc Duaiḡ Duibḡ," ar reirḡan, "A ruaiḡ air
 náḡ ruibḡ." Nior tuis doinne focal uairḡ, ámhḡaḡ, ar
 ran amaḡ. Comáin ré leir ḡo oḡí ḡo raiḡo a lán 5
 páirḡte aḡe. Do rḡaḡo ré. Do labair an rí.

“Dár riad,” arsan sí, “ní fearadaramaí an fearr nó an meara an dán ran a duibhaí anoir ’nā an céad dán a duibhaí nuair a táinig annsan. Duibhaí féin 10 gur dán molta an céad dán. Dár leat ír dán cáinte an dán ran atá páirte anoir astat. Ca b’fíor dóm-ra náe am’ cáinead a b’í ra céad dán a gur am’ molta ra dán ro? Nō ca b’fíor dom an bfuil bríḡ ná bunúr i n-aon cor leo’ cáint?”

15 “Ní h-iongnad fear t’ainbfióra ’ḡá riad ran,” arsa Dallán, “a gur ó’r míre do d’eim na h-aoir ír míre míneodair duit iad. Ní dóic liom go mbeid aon fonn mástair oir um an dtaca ’n-a mbeid riad míniḡte astat duit.”

20 “A doḡ mic Duaid Duib. A ruaid air náe ruib,” a duibair leat. “Ír ionann ran a gur locán uirḡe nuair a t’astann tiormaḡt an trampaí air. Nuair a rataltar ra locán ran rḡeinneann an méid uirḡe a bíonn ann amac ar, a gur annsan ní bíonn aon 25 b’raon eile le feirḡint ann go dtí go dtastann fearḡann t’rom éigin arí. Sin mar a beid an rḡéal astat-ra anoir, a sí. Tar éir na h-aoir ro atá astat-ra ’á d’éanam duit, imḡeodair do éilú a gur do cáil d’íreac mar a d’imḡeann uirḡe an locán rampaí 30 nuair a rataltar ann, a gur ní beid cuimne aḡ doinne i n-éirinn ar aon níḡ fḡanta d’ár d’eimí riam. Beid do éilú a gur do cáil i n’oirḡ, a sí. Molra ḡníom-arḡa ríḡḡ b’rḡeirne a gur ní cuimneodair d’uine ar aon ḡníom d’ár d’eimí-re riam, ná ar aon ḡníom d’á 35 n’éanrair ar ro amac. Beid do éilú cōm t’im, cōm feḡḡta, cōm fearḡ, leir an locán rampaí uḡ.

“Annsan, a sí, cuirfar i ḡcompaíro t’ú leir an éimín ar a dtuḡtar an cabcán. Tastann an cuac a gur r’astann rí a h-uḡ i n’uḡ an cabcán. Nuair a t’astann an

cuaic ós amac ar an ub ran, beaúigeann an cabcán an 40
 cuaic ós, agus marbúigeann an cuaic ós na cabcáin ósa.
 Siné buirdeacáir na cuaike óise ar an scabcán a coúis
 i. Ir cuma túra, a ní, nó an cabcán. Do coúisir éisre
 agus luét ealaóan éireann so rial so rí ro. Ac
 anoir, tar éir na n-doir ro atá déanta agam-ra duit, 45
 ní beir de cumne as éisre agus as luét ealaóan
 éireann ar an scothúgáir ran a túsair doib ac mar a
 bíonn as an scuaié ar an scothúgáir a túsann an
 cabcán dítceille di.

“Cuirear t’uirlabra i scomparáir leis an ríreao 50
 a cuireann an lon ar nuair a dúirigítear ra n-oirde é.
 Cuireann ré don ríreao amáin ar, nó don fear amáin,
 agus ní labhrann ré a tuillead an cúro eile de’n oirde
 rin, mar seall ar an ríannrao do cuiread air. Sin
 mar a beir agat-ra, a ní, tar éir na n-doir ro atá 55
 déanta agam-ra duit; ní beir ic’ uirlabra fearra
 ac mar a beir ríreao linn ra n-oirde. Ní beir le
 labhairt agat ac an t-don focal amáin, i scuirdeac-
 tain, agus annran éirtead.”

“Stao, a Dallán,” ar ran ní. “Ná labhair a 60
 tuillead de’n tróir ran cainte im’ fíadnair le
 h-eagla so ndéanfaínn gníom a cuiread airtreacáir
 ’n-a díar ran oim,” agus bí a élaideam aise d’a
 tairnac agus é as ráo na bfoal.

“Tá an ceart annran agat, a ní,” ar ra Dallán. 65
 “Sábtar m’eic dom,” ar reirean, “agus imteócaó
 láirtreac.”

“Ní fearr duit ruo a déanfaí, a níg-ollam,” ar ra
 doo agus cuir ré gáire ar. “Ní ró-mait a cuir
 an lá ro,” ar reirean. “Ní’l an ríat agat agus 70
 ní’l do tuairtaral le fágail agat ó níg bneirne.
 Ceapair nár baogal so n-eiteócaínn-re tú. Bí

dearbhaidh oir. Tá doir éagsóirte déanta astat
 dom-ra. Tá an rocairúgadh a deir naomh éireann
 75 bhirte astat. Ní tabairfidh do b'fionn don tuairparal
 duir. Iarraidm-re anoir ar Colum Cille an tuairparal
 atá tuilte astat do tabairt duir."

"Imteodadh, a ní," arsa Dallán, "ac fanfaid na
 h-doir astat-ra pé rud a déanfaid Colum Cille
 80 liom-ra," astat d'imtigh ré.

Do gluair Dallán astat a cualaict amac ar an áit.
 Níor tusaodar astat ear n-air ar dún síos b'péirne. Ní
 féadfaid astat a tabairt ar síos b'péirne mar ní raib
 an rsiat acu. Bíodar go léir go duibh astat go
 85 do b'pónac. Sar ar éirigh an coimhsear ran i rtaob
 na rseicte bí dá áit maite acu cun beir astat d'áit
 go h-áit díob ar a scuairdaib, astat bí deimne acu ar
 cóir ana maite inr gac áit díob, toirg an dá síos
 beir astat fomaith le n-a céile féadaint cé b'fearr a
 90 cuirfeadh cóir oir. Anoir bíodar rsiartha leir an
 dá áit, astat ní raib rocair acu ar cá rtabairfaidir
 astat.

Nuair a bíodar tamall amac ó dún síos Oirgialla
 do rtao Dallán. Glaoir pé cuise an cualaict.

95 "Féad," ar reirdean, "a ollamh, ir iongnadh liom
 féin an ní d'áit astat luict na rsealaidheacta."

"Cad é an ní é, a síos-ollamh?" ar rtao-ran.

"Deirid," ar reirdean, "an t-é a deimeann doir go
 h-éagsóirte gur do ir meara."

100 "Astat cad 'tá iongnantaic ra méir rin, a síos-ollamh?"
 ar rtao-ran.

"Tá ro," ar reirdean. "Ir doic liom-ra nár deir
 doinne maith doir a bí ní b' éagsóirte 'ná na h-doir a
 deimear féin, astat i n-inead díogbála déanam dom
 105 ir amlaid atá maitear móir déanta acu dom."

“Cao é an tairbhte atá déanta acu duit, a ní, má'r iad a d'ein é?” ar ríad.

“Tairbhte ana móir,” ar reirean. “Ag teacht irteac fa baile reo dom, ó éianib, bíor dall, san léar maóaire i n-aon trúil liom. Anoir tá d'á fúil iio maíte agam agus maóaire bpeáđ séar slan inr sac fúil acu.”

“I'r maite agus i'r dian maite an rseal é rin, a níđ-ollam,” ar ríadran, “má'r fíor é.”

“I'r fíor,” ar reirean.

115

“I'r deacair a éiredeamaint so bfuil maite cóm móir ran tagaite cúđat.” ar ríad, “agus, a níđ-ollam, i d'péó so mbeaó deimín againn air, agus náđ i n-air-tear a beaó ar n-ácar, innir d'úinn cao é an t-eagar a bí orainn nuair a glaoóair orainn?”

120

“Bí d'á naonbair agairb mómam,” ar reirean, “agus naonbair agairb im' d'iaó.”

“I'r fíor,” ar ríad. “Siné díreac an t-eagar a bí orainn, agus ní féadfa an méio rin a d'innrint d'úinn mura mbeaó so bfuil maóaire do fúil agat i25 cóm maite díreac agus atá ag doinne againn féin! I'r móir an míorbuilt ó 'Dia é!” Agus éromadair ar éaint agus ar ionđnaó d'éanam de'n níó uatbárac ran a bí tuicite amac 'na mearg. Bí curó acu ar a ngláimib ag bpeit buideacair le 'Dia, agus curó acu i30 'n-a rearam agus san aon focal acu 'á labairt ac a fúile féin ar leatáó le rđáro, agus iad ag féacaint ar d'á fúil Dálláin.

Connacadair agairó Dálláin ag bánaó. Do labair pé leó:—

135

“Ní féadair an rseal maite atá agam,” ar reirean. “Do nairgear mo comairce, tá tamall maite aimpire ó rin ánn, ar Colum Cille mac Feidlimíó, 'đá iarrairó

aip cōmarṫa éigin éasṫamṫaḁ a ṫaḁairṫ dom a cuip-
 140 reað i n-úil dom an báir a beitṫ aṫ teadṫ oim nuair a
 beað ré aṫ teadṫ. Nib éasṫamṫaḁ, ṫan amṫar, ireað
 mé beitṫ ṫan don léar maḁairṫ im' fúilib nuair bíor
 aṫ teadṫ irṫeað ra baile reo, aṫur maḁairṫ mo 'da
 fúl a beitṫ aṫam anoir cōm maṫ aṫur bí ré aṫam na
 145 lá ir feairṫ a bíor maṫ. Beirṫear cun mo ṫiṫe féin
 mé!" ar reirean.

Do ruṫadar cun a ṫiṫe féin é. Deallṫoḁad an
 rṫeal ná maḁadar aḁraḁ ó n-a ṫiṫ an uair céadna,
 aḁ ní beirṫear ran ra leaḁar.

150 Nuair a ṫaṫṫadar cun an ṫiṫe, "Cuirṫar ar mo
 leabairṫ mé," arpa Dallán. Do cuireað. Do maṫ
 ré, ar an leabairṫ rin, ṫí lá aṫur ṫí oirḁe. Annṫan
 do fuair ré báir. Do veineað é ṫórram, aṫur do
 cuireað é, aṫur annṫan ṫáinṫ an buirḁean ṫo léir
 155 ṫo n-aon mead cun ṫo nḁeairṫ ríṫ-ollam do ṫoṫaḁ.
 Do ṫoṫaḁ Seanaḁán Seanṫile aṫur do veineað ríṫ-
 ollam de.

CAIBIDÍOL A CÚIG.

buime na cléire.

Cōm luat aṫur bí Seanaḁán Seanṫile ceapairṫ,
 órruigṫe, 'n-a ríṫ-ollam, dubairṫ Muirṫean, Buime na
 cléire, leir dul ór cionn cuipṫ Dallán aṫur an
 maṫbna do 'deanam, maṫ ba ṫnát. Cōm maṫ do
 5 euaṫ. Dein ré an maṫbna cōm n-áluinn rin ṫo
 maḁ ṫaḁ doinne rárṫa aṫur ṫo nḁubairṫ ṫaḁ buime

go raib a fáit féin de rígh-ollam sa bpeap a dheim an marbna ran.

Muiréan ab ainim don mnáoi uapail a bí póirta as
 Dallán, Muiréan ingean Cúain, agus bean-uapail ana 10
 léigeannta ab eaó í. Ba cuma í nó banríogán ar na
 h-ollamnáib. An fáit a bí Dallán beó bí oipead
 ughdaráir aici ór a gcionn agus bí as Dallán féin, ar
 ríse, agus ba minic sur b'é a toil a curtí i bpeidm
 nuair a meartí sur b'é toil Óalláin a bíod 'á cur 15
 i bpeidm. Bí upraim ana móir as na h-ollamnáib go
 léir di, agus "Buime na Cléire," an teoidiol a tugai-
 oir di. Bí upraim ana móir as na h-ollamnáib go léir
 do Seanaacán; ac má bí féin ní de a déanrí rígh-ollam
 ac de buime eile mura mbead Muiréan, Buime na 20
 Cléire. Iri a d'oidrigh an cluice dó. Nuair a dheim
 ré an marbna, ámtac, or cionn cuirp Óalláin bí
 átar ar an scléir go léir é beic 'n-a rígh-ollam ór a
 gcionn.

Bí ingean as Seanaacán, agus Méib ab ainim di, 25
 agus bí caradap móir di i féin agus Buime na Cléire.
 D'fanaadap na h-ollamná i bfoadap a céile, i ríse
 Óalláin, ar fead roinnt aimrpe tap éir báir
 Óalláin. Do tápla, lá, an beirt, Buime na Cléire
 agus Méib, i bfoadap a céile agus san ann ac an 30
 beirt.

"Ní h-é a leap, ná leap na cléire reo, a dheim
 Dallán, a méib," arpa Muiréan, "nuair a cuair ré
 ar loir na rgeite úd ar ríse Oirgialla."

"Ní h-é, a Buime," arpa Méib, "agus ir móir an 35
 iongnad liom é 'gá déanam." "Doó fionn a cuir
 ruar é cuise," arpa Muiréan, "agus ir beas atá d'á
 báir aise inoiu. Ir é ba trúis báir do Óallán.
 Tuigfeap an níó rin láitneac ar fuio na h-Éireann,

40 aSúr ní maíct an suíde a ghébhair doó fionn ó éisrib
Éireann nuair a tuisgear é."

"Ní fearadair an doimhan, a Buime," arsa Méib, "cao
fé n-deáir do' doó fionn a leicéir a déanam. Ba
éoir go dtuisgead fé ná rgarrao doó Dub leir an
45 rgeit fé molaó ná cáinead a déanfí air féin ná ar
an rgeit."

"Ní h-é doó fionn fé n-deáir an toirmeaig, aSúr ní
h-é doó Dub fé n-deáir e."

"aSúr a Buime a' éiríde 'rtis," arsa Méib, "cé
50 fé n-deáir é?"

"'Neorrad-ra duit, a laos, cé fé n-deáir é," arsa
Muirean. "Suaire mac Colmáin fé n-deáir é."

"Aililiú!" arsa Méib. "I r uatbárac an rgeal é
rin. Ní féidir liom a tuisint, a Buime, conur a bí
55 don bhaint i n-don éir aS Suaire leir an rgeal. Tá
'fíor aS an uile duine an t-éad aSúr an formad a
beir aS doó Dub aSúr aS doó fionn le n-a céile
i rtaob an oiní, nác cuma leo ce'cu díob i r mó a
gébhair clú an oiní. Níor ariugear maí tnuíct ná
60 formad a beir aS Suaire le h-aoinne de'n beirt,
ná le h-aoinne eile i n-Éirinn. Ní gá doó é. Tá clú an
oiní aige féin ar fuio na h-Éireann go léir, an fear
atá Suaire an oiní mar ainm céana aS Saedlaib air i
n-Éirinn aSúr larmuic do' oileán na h-Éireann."

65 "I r fíor, a samam, go bfuil an ainm céana ran
ar Suaire i mbéalaib Saedéal, ac ní gan móran dá
duad págail aSúr é céannaó go daor do fuair Suaire
an ainm rin. Ní'l don teoir le n-a bfuil de éortar
deanta aige aS cothúgáó éisear aSúr ollamhan aSúr
70 dáí Éireann éun an teoir rin a céannaó do féin. Dá
leogaó fé le h-doó Dub aSúr le h-doó fionn, aSúr
iad aS rárúgáó ar a céile mar a bíodar, ba gearr nác

ar ġuaire beađ doimne ađ cuimneam i ntaob oimġ ađ
 ar an mbeirt uđ. Ċear ġuaire go ġcuirfead rē rēin
 veirfead leir an rārūġad ađur do cūir. Ó vein 75
 Dallán na h-aoir uđ d'aođ Dub, tá veirfead le clú
 aođa Dūib, ađur ó 'tá veirfead le clú aođa Dūib
 tá veirfead le tnúċ aođa ġinn. Cuirfeann ran oinead
 ġuaire ó baogal a rāruiġċe.

“Ir ionġantađ an rġeal é rin, a Būime,” arpa 80
 Méib. “An bfuil veimne ađat air?”

“Tá veimne ađam air, veimne mo dōitċin. Tá aitne
 maiċ ađam ar ġuaire le rāda. Ir 'mō feall ađ
 vėanta aġe a ġan ġior do'n traoġal, ađur a ġan
 ġior do'n muintir a bi ċior leir an bfeall a vein rē. 85
 Ir miċro vioġaltar a vėanam air,” arpa Muirėan.

“Ađur, a Būime,” arpa Méib, “cē 'tá cūn an
 vioġaltair a vėanam air? Ir eol vuit ġur b'ė a
 mairo reirėar mac ađur triúr vritār ġularċaiġ mic
 eōġain, i Seirġin Uaribėil, ađur rėad ná veineann 90
 ġularċad vioġaltar air.”

“Vėanrād-ra vioġaltar air, a Méib, ar cūma ná
 beir doon cōinne aġe leir, ađ ní mōr dom do
 congnam-ra beir ađam cūġe,” arpa Muirėan.

“Tá go maiċ, a Būime,” arpa Méib. “b'fėoirġ go 95
 vtuġrėd ġur b'fėarvde an congnam a ċabarrainn
 vuit-re mo cūir rēin a beir ađam-ra cūn vioġaltair
 a vėanam air. Ađ ní ċuġim conur ir fėoirġ an
 vioġaltar a vėanam.”

“Ċirt liom go cruin, a laogġ,” arpa Muirėan, 100
 “ađur 'neorrad-ra vuit conur ir fėoirġ an vioġaltar
 a vėanam. Cuirfead ruar an ċromdām cūn vut ađ
 triall ar ġuaire ar cūairv ollamnaċta.”

“Ađ! a Būime,” arpa Méib, “Ní vėanrāir ran
 blūire vioġaltair air. Ir amlarv a cūirvō ran āċar 105

air. Tá a leitéir d'fuaic agam do níor maic liom
 dul 'n-a góirne!"

"Ná féadfaí fóirne beic agat agus éirtead liom,
 a laos," arsa Muiréan.

110 "Gaiú mo leatrgéal, a Buime," arsa Méib.
 "Comáin leat."

"I r eól duit go bfuil ceangailte ar níos, nuair a
 beaó an cléir aige, gan don níó i n-aon cor a beic
 i n-eapnam orda?" arsa Muiréan.

115 "I r eól, a Buime," arsa Méib.

"I r eól duit, dá dtagaó mian d'aon duine acu,
 go bfuil ceangailte ar an níos rin an mian ran do
 fáram gan níghear?" arsa Muiréan.

"I r eól go maic, a Buime," arsa Méib, "ac nac
 120 eol duit-re, a Buime," ar riri, "sur b'é rin díreac
 an níó 'n-a mbíonn Suairé coitcianta ag maoróeam
 ar, .i. nár fás pé féin mian de'n tróiró ran gan
 fáram?"

"I r eól go maic, a laos," arsa Muiréan, "agus
 125 i r eól dom, leir, dá dtagaó mian do duine de'n
 cléir, agus go dteirpeaó ar Suairé an mian ran do
 fáram, go bfaíraó ran marla ar clú Suairé agus ná
 tiocraó clú Suairé ó'n marla ran go deó."

"Ní feicim fóir, a Buime," arsa Méib, "conur atá
 130 beartuighe agat an díogaltaí a déanam."

"Déanfaó foiléir go leór duit é, a Méib." arsa
 Muiréan. "Ragmíó go léir ag tiall ar Suairé.
 Cuirpíó ran móran coróair air. Sin cur de'n
 díogaltaí. Tá raibíreap móir aige nó creacraimíó é.
 135 Annran tiocraíó na mianta. Tiocraíó mian dóm-ra,
 agus beir an éraob aige nó teirpíó air an puó a beir
 uaim do éabairt éúgam. Má éagann leir an beart ran
 a déanam, ní túirge beir mo mian fágalta agam-ra

'nā mar ā ċiocfaið mian ðuit-pe a ðeirð reaðt n-uaipe
nīor ðeacapa ð'fāšail. Mā ċašann leir ðo mian-^{ra} 140
ð'fāšail, nī tūirge ðeirð pé fāšalta 'nā mar a ċiocfaið
ðo ðuine éigin eile mian a ðeirð nīor ðeacapa ð'fāšail
reaðt n-uaipe 'nā ðo mian-^{ra}. Anoir an ðtuigean
tū conur a ðéanfaimīð an ðiošaltar? Sar a
mbeimīð ršarċa leir, šeallaim ðuit šo nðéarfairð 145
pé i n' aigne péin šur truaš ċpāirðte nār ršaoil pe
ċairur an dā ðoð ašur ðuðšiolla."

"Ašur, a ðuime," arpa Méib, "ðar nðó' nī ðeirð
'fīor aige i n-aon ċor šur b'iað an dā ðoð ašur
ðuðšiolla pé nðéar na mianta ðeirð aš teaðt ðúinne." 150

"Nā bíoð eašal oir nā šo ðtuigfirð pé an méir
rin šo h-āluinn rap a mbéirð ðeirðeð na mian tašaitē
ðúinn. Tuigfirð pé ðo ċaoð-^{ra}, leir, ðe'n ðiošaltar,"
arpa Muirēan.

"Tā šo maiċ, a ðuime," arpa Méib, "ðéanfað-^{ra} 155
šac nīð ðiieað mar a ðéarfair-pe liom é."

"Ašur féac, a šamain," arpa Muirēan, "nā h-innir
ðot'āċair šur ċārla an méir peo cainte eaðrann."

"Tā šo maiċ," arpa Méib."

CAIBIDIOIL A ŠÉ.

AN CÚAIRD AR ŠUAIRE AN OINIŠ.

Þi an méir aimpire ab féirðir ðoib caitte aš an
ðTrómðáim i ðciš ðalláim. Nīor b'fóláir ðoib, šan
a ċuilleað iušnir rocapūšað ar āit éigin 'n-a iāšðir
ann ar ċuairð ollamnaċta. Nī paib aon ðreirð acu

5 ar òul go dùn mios Oirghialla. Bì an rgiat, Dub-
 ghiolla, tar èir dochair an dùna ran do dùnaò 'n-a
 scoinnib go daingean. Nìor b' fèidir doib òul as
 triall ar doò fionn tar èir Òalláin 'a gèallamaint
 go ttabarraò ré an rgiat leir asur nár eug. Bì 'ra
 10 Triomdám ollamain uairle ó Cúis' Ulaò. Dubradar
 ran sur ó-éuarò ar Cúis' Ulaò ba éaric asarò a
 tabairt. Bì ollamain uairle ó'n Múmain ann asur
 dubradar sur ó-dear ar an Múmain ba éaric asarò
 a tabairt. Bì ollamain uairle ó Cúise laigean ann
 15 asur ní párócaò don tpeò baili iad ac roir. Do labair
 Muiréan le Seanaacán asur dubairt rí sur riar as
 triall ar Suiare ba mair léi féin òul mar sur b'é
 Suiare doò' fearr a cochuigeaò an éleir nam. Tamall
 'n-a òiarò ran éainis Méib, ingean Seanaacán asur
 20 dubairt sur riar as triall ar Suiare ba mair léi féin
 do pasrí. Ar ball do labair Seanaacán leir an oTriom-
 dám asur dubairt ré leò sur riar as triall ar Suiare
 ba mair leir féin a pasarò an Triomdám ar an scéar
 éuarò ollamnaéta a tabarraoirí faoi féin. Dubra-
 25 dár go léir, ó ba mair le Seanaacán é sur b'é ba mair
 leò féin. Comáin Seanaacán teactaire as triall ar
 Suiare 'gá innrint do go raib an Triomdám as òul
 as triall air.

Bì tig fé leir déanta as Suiare doib, i lár mac-
 30 aipe, tamall ó n-a dùn-áruir féin. Tig breás mór
 fairreang ab earó é, 7 na céarota reómraí ann; reómraí
 bíò asur reómraí ruirte, reómraí doibnir, asur
 reómraí covalta, asur hallaí móra cun cruinnighe
 asur cainte, asur reómraí cun cócaireáéta asur cun
 35 bíò a o'ollmúgarò. Nuair a fuair Suiare go rabadar
 as teact, éuir ré an tig breás ran i n-órougarò asur
 i n-easair doib. Éuir ré irteac ann, inr na reómraib

go léir ašur inr na hallaib go léir, an uile fāšar
 tmuoršāin 'n-a paib šāō leir, ašur an uile fāšar ēadaiš
 leapan 'n-a paib šāō leir, ašur flúirre šac biō d'ā 40
 feabhar ašur flúirre de šac adbhar teme ašur poluir.
 Bī mōr-čimceall an tiše mōir rin aige oēt toibneāa
 fīor-uirge dor na mnāib, ašur oēt toibneāa fīor-
 uirge dor na fearaib, i dteod nār šāō dōib beit aš
 tmuor nā aš acmann nā aš teāct ra tirlige ar a céile 45
 mar šeall ar uirge.

Nuair a bī an tiš curta i dteod aš Shuaire, cuir ré
 teāctaireāct aš tmuall ar Šeanačān, 'šā iarraio ari
 fēm ašur ar a céir teāct, mar go paib šac don niō
 ollam 'n-a šcōir aige. 50

“Tā mile fáilte rōmaib go léir, a rīš-ollam,” ar
 reirean. “Dē būr mbeāa go léir, būr n-olc ašur
 būr maič, būr n-uairle ašur būr n-irle, būr bīir
 ašur būr mnā, būr n-ōš ašur būr n-dorta.”

D'innir an teāctaire cao é an t-ollmúčān mōr a 55
 bī dēanta dōib, ašur cao é an flúirre biō ašur
 dīge a bī irtiš rōmpa ra tiš mōr.

“Tā šniom mōr maič dēanta aš Shuaire,” arpa
 Šeanačān, “mar ba šnāč leir. Nī mīrte Shuaire an
 oiniš a čadairt ari, an t-don rī amāin de rīščib 60
 ēireann nār h-doirad ašur nār cáineaō riam fōr
 mar šeall ar biaō nā ar dīš nā ar ōr nā ar arišeao.”
 “Ašur anoir,” ar reirean, “ō tā an t-ollmúčān go
 léir rin dēanta aš Shuaire mac Colmāin, le h-eašla
 go mb'féidir go šcuirrimīr cun tuilleao corair é, nī 65
 béarfao-ra liom ac dā dteian na Tromdāime reo, aš
 tmuall ari. Fāšfao annro an tīmāō tmuall, aš čadairt
 ariēāair dō'n āit reo. Nuair a beir an cuairn reo
 čadairta, béarfao an tīmāō tmuall ro liom ar cuairn
 go h-āit ēišin eile, ašur tmuall de'n dā dteian ro 70

1 n-donfeadct leó. Déanfaid na trí treana uanuis-
eadct ar a céile ar an gcuma ran."

Mar rin níor fúg ré leir go dtí Suaire ac trí
éasgao éigear, 7 trí éasgao cú, agus trí éasgao bean.
75 Trí éasgao bean muintire agus trí éasgao siolla,
agus trí éasgao sáðar, agus naonbhar d'aoir sác don
céirde.

Áinís an méir rin go Duirlar Suaire, go dtí an
tíð breáí mór a bí ollamh as Suaire dóib. Bí Suaire
80 ra n-áit rómpa. Cuir ré na mílte fáilte rómpa,
íomne n-a n-uairal agus íomne na n-íreal, íomne n-a
n-olc agus íomne n-a maic, íomne n-a n-ós agus
íomne n-a n-aorta. Tug ré trí róga do Seanacán
agus tug ré trí róga do sác uairal eile d'á raib ar an
85 dTríomdám. "Dé búir mbeata go léir!" ar
reirean leó, "íoir uairal agus íreal! Mór-fáilte
uaim daoib uile, íoir ollamh agus ánpaó, íoir éigear
agus aóðar, íoir mnáib agus macaóim, íoir coin agus
siolla. Fáilte uaim do sác duine asáib fé leir,
90 agus fáilte uaim daoib go léir i n-donfeadct!"

Annpaó do cuiread irteac ra tíð íad, agus do
rsgaoilead cúca sác biaó agus sác deoc d'á feabhar,
agus dubairt Suaire leó don níó a bead i n-eapnam
orta gan é ceilt agus go ndéanfi an níó rin do
95 íoláctar dóib agus do tabairt cúca.

Cuir Suaire obair éruaid air féin nuair adubairt
ré an áinir rin leó, mar daoine ana deacair a fáram
ab ead íad. Deir an reana leabhar go scaitci biaó fé
leir d'fásail do sác duine fé leir dóib, agus leabair
100 fé leir, agus ná luigóir don oirdce gan tormar orta,
agus ná héirigóir don maoidion gan mian éigin eas-
ramlac do teadct do duine éigin acu, mian éigin náir
d'féirir a d'fásail gan uacábair tríoblóide; agus

annran, d'á mbeaó an mian ran puinn aimiríe san
fágsail sur b'ionann ran agus san é fágsail i n-aon óor. 105

Cuireadair poinnit aimiríe díob ar an scuma ran, as
ite agus as ól agus as toimmar agus as sluaireán
agus as ceirneam. A ndóicín le n-ite agus le n-ól
acu agus san iad fáirta. An puo ro agus an puo úo
agus an puo eile úo acu d'á loir, agus annran, nuair 110
a geibóir é, tar éir daoine d'fágsail trioblóide tar
na beartaib, b'féidir, 'sá foláctar díob, san aon mear
acu air ná aon buideadair acu ar an t-é dein é foláctar.
Cóir cómnuidíte orda agus cóir léiginn agus cóir
cáiteam aimiríe; cóir luigte agus éirigte orda agus 115
cóir córlata so fáim, san buairt lae ná oirde: sá
aon cóir orda do b'féidir do fáirdear agus do deas-
méinn an ríog do cup orda, agus i n-aimeóin sá
cóir agus sá deasméinne iad so soirgead agus so
cealsad agus so do-fáirta 7 so do-tigearad agus 120
so neam-fuaimnearad.

D'á olcar a cáitnead an cóir leó, agus d'á méio
puruíol agus toimmar agus ceirneam a deimóir,
iread ba mó a geibte d'á nuaó a d'iarraio iad do
fáram, agus d'á méio a geibte d'á nuaó a d'iarraio 125
iad do fáram iread ba mó a cairbeánóir mí-fáram.

CAIBIDÍOL A SEACT.

na mianta éagsaíla.

Fé deiread, nuair a bí an pí agus a teaglaó buailte
amad acu, ná móir, a d'iarraio a mbuideadair do
cuilleam deineadair an donur ar fáo. Díodar so léir

'n-a scoolað go rám oíðce áiríste. Ba dóic le duine
 5 sur b'amhlaid a bíodair corcta de'n ceirneam agus de'n
 gluaireán, agus go raib a ruaimnear acu 'á glacad
 agus coolað acu 'á déanam i ttreo go mbeidir mir-
 neamail neamtuirpeac i scoir an lae amáirí cun
 tuillead toirmiris a déanam. Níor leogað dóib an
 10 coolað do éiríochúgadh. I n-am mairb na h-oíðce cuir
 duine der na mnáib liac airte.

Do h-airígeadh an liac inr gac don cúinne de'n tíg.
 Do dúirígeadh an uile duine d'á raib ra tíg. Do
 phead gac doinne 'n-a fuíde. Éom na mná agus
 15 na leanbái ar sol go h-áir. Bíodair as rígneadai
 agus as liúirí agus as béicis. Bí na fir as glaothac
 ar a céile 'gá fiarfaige cad fé n-dear an gleo. Cear
 a lán acu sur b'é an tíg a bí tré teine agus do
 mítheadair amac. Bí ba as búiricis, capall as reitirí,
 20 gadoir as amrtarais. Táinig Seanaacán as triall ar
 duine na Cléire.

"Cé dein an liac uadbárac, a ríogan?" ar
 reirean.

"Míre," ar ríri.

25 "Agus, a ríogan a' éiríde 'rtig," ar reirean, "Cad
 a táinig ort?"

"Mian a táinig dom, a ríg-ollam, ar ríri, " agus
 mura bpaðad an mian gan rígnear geóba mé bár.

"Cad é an mian é, a banflait?" ar Seanaacán.

30 "Mo dóicín le n-ól," ar ríre, "de leamnac bproc,
 agus mo dóicín le n-ite de ríoir mūdóir muice
 riadaine; agus mura dtugtar dom an mian ran
 lairtig de ceirpe h-uair rícoir ir mar a céile é
 agus gan é tabairt dom i n-aon cor."

35 "Ní fuirirte an mian ran a d'fágail, a banflait,"
 ar Seanaacán.

“Caitfeap é ó’rágail,” arfa Muiréan, “pé deacair-
dét atá ann.”

“Tá go maí, a banríait,” arfa Seanaacán. “Má
caitfeap é ó’rágail ó’a luatacét a paspar ’á folácar 40
ipead ír túirge a geóbbap é. Cuirfead teactaire as
triall ar Suipe ’gá innrint do cad é an mian é reo
a táinig duít, agus nác foláir é tabairt cúgat san
rígneap.”

Ní raib don gá le teactaireadét do cup as trial 45
ar Suipe. Ó’airis ré féin agus a teaglac an gleó
i dtis na Tromdámie agus táinig ré féin féadaint
cad pé ndéar an gleó. Do buail ré féin agus Seana-
acán um á céile.

“Conur atácar annro as an muintir móir maí ro, 50
a ríge-ollam?” arfa Suipe.

“Ní rabtar riam ní ba méara asainn, a rí,” arfa
Seanaacán.

“Cad tá imtíste opaid?” arfa Suipe. “Nuair
airígear an gleó,” ar reirean, “méarap sur b’é an 55
tis a bí tré teine asaid, nó sur b’amlaíó a bí búir
leat marb, nó go raib dpoé-níó éigin uatbárac eile
tuíte amac daoib, agus tánas láirpeac féadaint
cad pé ndéar an gleó. Cad pé ndéar é, a ríge-ollam?”

“Mian a tápla do duine asainn, a rí,” arfa 60
Seanaacán.

“Cé dó go dtáinig an mian, a ríge-ollam?” arfa
Suipe.

“Do Duine na Cléire, a rí,” arfa Seanaacán, “do
Muiréan ingean Cúain, bean Dáláin.” 65

“Agus cad é an mian a táinig di, a ríge-ollam?”
arfa Suipe, “Pé mian é ní foláir é folácar agus é
tabairt di láirpeac,” ar reirean. “Níor leogar-ra
riam mian don duine uaim san ráram, go móir móir

70 mian duine de Òmòdàim. Cao é an mian é seo atá le páraim anoir ašam? ” ar reirean.

“ I pé mian na píogna, a pí,” arsa Seanacán,” a dóitín le n-ól a d’fágaíl de leamnaót bñoc ašur a dóitín le n-íte de rmiop múdopñ muice fiaðaine.”

75 Tuic a lus ar a las aš Suaire nuair aipš pé an caint rin, ac níop leos pé don ruo air le Seanacán.

“ Abair leir an Òmòdàim, a píš-ollaím,” ar reirean le Seanacán, “ a ruaimnear do šlacao ašur. Šan a tuilleao počraim a d’éanam, ašur imčeočao-ra ašur
80 tabarrao an leamnaót ran aš tñall ar muipean ašur an rmiop ran. Šeoðao pí a mian šan iomarca píšñir.”

O’imčis Suaire ašur cuir Seanacán an Òmòdàim cun ruaimñir.

Bí Suaire i šcuaoč-čár. Ní feoir re an domán
85 cá bpašpí na bñuic le cñúo, ná an ’mó bñoc a caitpí cñúo rap a mbeao dóitín muipean de’n leamnaót pášalta. Ná ní feoir pé cá bpašpí muca fiaðaine ašur šo mbeao a dóitín de’n rmiop le fágaíl inr na h-altao acu. Bí ’fior aše oá oteipeao air šo
90 n-aoipí é, ašur annran šo mbeao veipeao šo deo le n-a clú; ná h-aipéoí “ Suaire an oimš ” a tabairt mar ainim air coiróce apír. Ba túirge leir šo móp bár o’fágaíl ašur a clú veit ’na oiaao ’ná veit beo ašur a clú imčisšte. Nó, mar a veipeao pé péin: “ O’feair
95 liom veit maro ašur m’oineao rap m’éir ’ná mé veit beo rap éir m’oimš.”

caibríol a h-oct.

marbān muicrōe.

B'i d'páir aS Suidre agus Marbān ab ainim dō.
 B'i ré n-a cōmnurōe i n-áit ar a d'eugti Sleanh an
 Sgáil. Marbān Muicrōe a tugti mar leap-ainim
 ar Marbān, mar ip amlaib a b'i tréad muc aise ra
 Sleanh agus é 'gá n-aéðreáct. Sin mar a b'i a páogal 5
 aise 'á cáiteam. Agus b'i a páogal aise dá cáiteam
 cōm h-uaisneac ran sup ceap na daoine sup naom
 sup b'eáð é. B'i urraim acu dō mar seall air rin
 agus eagla acu roimir.

D'airis Marbān i dtaobh an gleo a b'i i dtis na 10
 Tromdāime. Táinig ré aS triall ar Suidre. Fuair
 ré Suidre ar a meabair, seall leir, le buaidiric aigne.

"Cao é seo oíab, a pí," arsa Marbān.

"Tá mo dōitín mór oim, a píom-fáir, agus breir,"
 arsa Suidre; agus d'innir ré dō conur mar a táinig 15
 an mian do Duime na Cléire, "Agus so deimín le
 píunne duit, a píom-fáir," ar seiréan, "b'feair
 liom, dá mb'é toil Dé é, bár d'fágail anoir láit-
 reáct 'ná maireáctaint a tuillead ar an páogal ro. Ní
 féidir an mian úd a d'fágail, agus nuair a teirpíó 20
 oim é d'fágail doirpíó an Tromdāim mé agus b'feair
 liom beir marb 'ná beir beo agus beir aS éirteáct
 leo aS déanam na n-doir dom."

"Níor innir dom, a pí, cao é an mian é seo a
 táinig do Duime na Cléire. B'féidir ná fuil an 25
 mian cōm deacair a d'fágail agus ip dōic leat-ra.
 B'féidir ná fuil ré cōm maectanac duit bár a d'fágail
 agus meapann tú. Pe'cu 'tá nó ná fuil ipí Duime na

Cléire ba máit liom-ra d'fágail báir ar dtúir rai a
30 b'faispá-ra báp. Cad é an mian a táinig 'oi, a pí?"
arfa Marbán.

"A dóitín le n-ól de leamnáct b'poc asur a dóitín
le n-ite de rmiop m'úorin muice riadaine," arfa
Suaire.

35 "Cuir t'aigne cun ruaimnir a pí," arfa Marbán.

"Cúaró pí fada go leor ó baile leir an mian, ac tá
an dá n'ó rin le fágail asam-ra i nSleann an Sgáil.
Seóbfar leamnáct na mb'poc ann, cuir máit de pé'r
doman é; asur bíod go mb'féidir ná féarfaimír
40 a dóitín a d'fágail de, féarfar leamnáct eile do
meafsaó air, mar tá blar leamnácta an bhuic cóm
láidir rin go sguirdeann pé a blar féin ar an leamnáct a
meafsaó air, i dtreo nár b'féidir d'aoimne a déanam
amaó ná sur leamnáct bhuic ar fad é. Seóbfar an
45 rmiop, leir, asur fásar fúm-ra é focarúsaó i dtreo
ná beir don b'p'it aici ar a déanam amaó cad é an
rasar muice ar ar baineaó é."

Do fuaiaó an leamnáct bhuic asur an rmiop,
asur do fuaiaó Suaire féin leir iad go dtí tís na
50 Trómóáime. Do tusaó do Muiréan iad le n-ól
asur le n-ite. D'it pí asur d'ól pí a dóitín díob,
asur d'a méir d'úil a bí aici ionta, d'fás pí fuidleac
díob san ite asur san ól.

Annan cúaró saó don fuaiaó cun ruaimnir i dtís
55 na Trómóáime. Ní b'fuaiaó Suaire puinn ruaimnir,
ámáac, ó maoin go n-óirde ná ó oirde go maoin,
ac é as déanam saó don trasar díoil as polácar cun
na Trómóáime, asur eagla a éirde air coitcianta
go mbeaó fuaiaó éigin i n-earnam oirde a san fíor dó,
60 nó go mbeaó cúir gearáin éigin acu larmuic d'a
tuirgint. Tasaó pé féin cun an tísé cúca saó don

mairion ar an lócaint, agus “Conur atátar as an
muinntir mhóir maidt reo?” a deirtear ré, agus bíod
átar an domáin air nuair a deirtear leir go maítear go
maidt, agus ná maib don loct le fáigail ar don puo ná 65
don gearán le déanam ar doinne.

Ní ró-fada do lean an ruaimnear. Táinig mian
eile do buime na Cléire. Cuir rí liac airte i lár
na h-oirde. Déirtear an gleo céadna. Ba meara
é 'nā an céad gleo, mar do lean rí as ríreardais 70
agus as liacarmais go dtí go maítear go léir ar a
meabair ná mór ó beir as éirteact léi. Táinig
Seanaacán as triall uirte.

“Cad é reo oir, a banflait a' éirteact 'rtis!” arsa
Seanaacán. 75

“Mian a táinig dom, a ríge-ollam,” ar riri.

“Ac, go bfuair Dia orainn! a banflait,” arsa
Seanaacán, “an deoc eile de bainne na mbroc atá
uait!”

“Ní h-eaó, a ríge-ollam,” ar riri, “ac puo ir deacra 80
o'fáigail 'nā bainne na mbroc o'ā deacraact a
o'fáigail é.”

“Ir trias gan, a banflait,” arsa Seanaacán. “Tá
suairte go h-ana maidt dúinn go léir. Tá ar nuaó
aige o'ā fáigail go cruair má ruairt uuaó don daoine 85
nam. Cearar féin go mbairfinn o'n otruoblóro atá
asainn 'ā cur air le gan a tabairt liom annro ac o'ā
otruian ar muintire; ac ipé mo tuairim sur mó an
truoblóro do an o'ā otruian ro anoir 'nā ar cur na
tri trena i n-donfeact nam fōr de truoblóro air 90
féin ná ar don ríge eile.”

“Ní'l leigear air rin, a ríge-ollam,” arsa
Muirean.

“Ní'l, a banflait, arsa Seanaacán, “leigear anoir

95 aip, agus ip móir an triaig é. Tá dā piú mairte iom-
puište i n-áir scoinnib le déirdeanaighe mar sheall ar
puo a d'iaipiair nár b'féidir a tabairt."

"Má tá, a piú-ollam," arsa Muiréan. "Tá doir
deanta ar piú acu, agus ní éiofaió ré ó'n doir rin go
100 deó."

"Tá, a b'anflait," arsa Seanaacán, "agus ní meara
dó-ran 'ná dúinne é."

"Conur ran anoir, a piú-ollam?" arsa Muiréan.

"Ní éiofaió pí Oirgialla ó'n doir rin go deó.
105 fágann ran rinne gan ar ár gcumar dul ar cuairt
ollamnaéta as triall ar piú Oirgialla go deó aip.
Do sheallad an rgiat do piú b'péirne. Ní b'fuarad an
rgiat. Ní féidir do'n Triomdám aghair a tabairt ar
piú b'péirne agus gan an rgiat acu le tabairt dó, pé
110 mar a sheallad dó. Sin gearrta amac rinn ó'n dā áit
mairte ran, a b'anflait. Anoir má ceipeann ar Suairé
do mian-ra d'fágail duit doirfai Suairé. Annrán
beir an Triomdám gearrta amac ó'n d'pímad h-áit, ó'n
áit ip fearr díob go léir, ó'n áit ip fearr i n-Éirinn
115 'n-a gcurtar cóir ar don Triomdám. Ní fearad an
domán cad a cuir i n-aighe do'da fínn an rgiat a
d'iaipiair i n-aon cor. Ní h-aon níó róganata do cuir
i n' aighe é. Tá díogbáil móir deanta aighe, pé níó é,
agus ip eagal liom-ra nác 'n-a deiréad dúinn,
120 a b'anflait."

"Cad 'n-a taob gur b'eagal leat nác 'n-a deiréad
dúinn, a pí?" arsa Muiréan.

"D'aipigir, a b'anflait," arsa Seanaacán, "an
focal doibairt an pí uaral, Dallán féim, rap a
125 d'áinig an bár aip."

"Duibairt ré," arsa Muiréan, "nár tuis ré
go raib bpiú ná bunúr leir an gcaint doir luét

ṛṣéalaíðeac̃ta i ṛtaoḃ na n-aoir̃ éascóṛta, mar̃ sup
ðein ré féin aoir̃ éascóṛta aṣur nár̃ ðeimeaðar
ṛioḡbáil ar̃ biṛ ṛó.”

130

“Dubbair̃t ré muḃ eile láit̃reac̃ 'n-a ṛiaíḃ ran, a
ðanḡlaíṛ,” ar̃ra Seanaacán. “Dubbair̃t ré sup b'é
Colum Cille do ṛuḡ maḃar̃c a ṛúl ṛó, mar̃ cómar̃ta
ar̃ an mbár a ðeíṛ buailte leir̃.”

“Aṣur ar̃ nṛó, a ṛí,” ar̃ra Muir̃ean, “níor̃ 135
ṛioḡbáil é ṛin ac̃ tair̃ḃte. Náṛ cuim̃in leat̃ ḡo nṛub-
air̃t ré sup b'é féin a ṛ'iar̃ ar̃ Colum Cille an
cómar̃ta ran a ṛaḃair̃t ṛó?”

“Íṛ cuim̃in ḡo maíṛ, a ðanḡlaíṛ,” ar̃ra Seanaacán,
“aṣur íṛ cuim̃in liom, 'n-a ṛeanñta ran, nuair̃ a ðein 140
ré na n-aoir̃ éascóṛta ar̃ Aoḃ Ṭuḃ, sup cúir̃ Aoḃ Ṭuḃ
Ṭia aṣur Colum 'n-a ṛiaíḃ ḡo ṛainḡean air̃. b'é
toil Ṭé an báṛ do ṛeac̃t ar̃ Ṭallán mar̃ ḡeall ar̃ an
aoir̃ éascóṛta aṣur anñran do ṛuḡ Colum Cille an
maḃar̃c ṛó, mar̃ cómar̃ta, i ṛṛeó ḡo nṛéanḡar̃ó ré 145
an aít̃riḡe. Nuair̃ a tuḡar̃ó maḃar̃c na ṛúl ṛó mar̃
cómar̃ta ar̃ an mbár a ðeíṛ buailte leir̃, do tuḡar̃ó
maḃar̃c na n-aig̃ne ṛó ṛré ḡrár̃ta Ṭé, cun é féin do
cun i ṛṛeó ḡ ṛ'ollm̃úḡar̃ó i ḡcóir̃ an ṛraoḡail eile.
Ḃeac̃ó ré beó ṛór̃ aḡainn, a ðanḡlaíṛ, muṛa mbeac̃ó 150
an ṛḡiaṛ ṛó.”

“Ná bioḃ aon c̃eir̃t or̃t, a ṛiḡ-ollam̃,” ar̃ra Muir̃ean.
“ní'í baog̃al ar̃ ḡuair̃e. Níor̃ c̃eir̃p ṛiam̃ ṛór̃ ar̃
ḡuair̃e pé mian a ṛiocḡar̃ó do ṛuine de'n Ṭromḃáim̃,
an mian a ṛ'áḡail ṛó. An muḃ nár̃ c̃eir̃p ṛiam̃ ṛór̃ 155
air̃ ní c̃eir̃ṛíḃó ré anoir̃ air̃. Féac̃ nár̃ c̃eir̃p leam̃nac̃t
na mbṛoc air̃, ná an ṛmior̃ ṛó.”

“Ṭur̃a 'ḡá ṛar̃ó aṣur Ṭia 'á cóml̃ionar̃ó, a ðanḡlaíṛ!”
ar̃ra Seanaacán, “aṣur caḃó é an mian é ṛeo at̃á aḡ:
le ṛoláṛar̃ anoir̃ ṛuit̃?”

160

“Tá,” ar riri, “peata cuaiçe do beit annro im’
fiadhnaire, ar éraoib eirneám, as ceileadprað dom.”

“Ó! a ðanflait,” arpa Seanaacán,” ar arius domne
iam cuac as ceileadprað um an otaca ro ’bliadain!”

165 “Ní poláir mo mian do folácar dóm-ra san rí-
near,” arpa Muiréan “nó geobao bár!”

Níor ðein Seanaacán ac imteact an doirur amac.

CAIBIDÍOL A NAOI.

an peata cuaiçe.

Ní fada ó’n ndoirur a bi Seanaacán imtígte nuair
a buail Suaire uime, agus é as teact cun tige na
Trómóaimhe, ’gá fiarraiße conur a bítear ann, nó cao
fé nveár an gleó.

5 “Cao é seo anoir oirib, a rí-ollam?” ar reirean
le Seanaacán.

“Ní rabtar iam níba meara asainn, a rí,” arpa
Seanaacán.

“Cao ’n-a taob a rí-ollam?” arpa Suaire.

10 “Mian a táinís do ðuime asainn aréir, a rí,”
arpa Seanaacán.

“Ó, ní fiú biolán agus ran, á rí-ollam,” arpa
Suaire. “Ní’l le véanam ac an mian do folácar.
Cé do go dtáinís an mian?”

15 “Do ðuime na Cléire, a rí,” arpa Seanaacán, “agus
ir easal liom-ra,” ar reirean, “ná fuil an mian
ró-fuirte ó’fásail.”

“Cad é an mian é, a níg-ollam?” arsa Suidhe.

“Mian speannmar, a níg,” arsa Seanaacán, “.i. peata cuaiçe beic ar éraoib eiríneáin ’n-a h-aice, 20 as ceileabrad. Níor aipigear nam cuac as ceileabrad um an dtaca ro bliadain.”

Ní foláir an mian do foláitar,” arsa Suidhe, agus d’iompuiḡ ré ar a fáil san a tuillead do ráo.

Ní h-adbairle cun a tige féin a tús Suidhe aḡaio 25 nuair a d’iompuiḡ ré ar a fáil ó Seanaacán. Com luac agus d’airiḡ ré an focal “peata cuaiçe as ceileabrad ar éraoib eiríneáin,” tuis ré i n’ aigne náir b’ féidir an mian ran a d’fáḡail. Tuis ré go dteipfead air an mian do foláitar. Tuis ré go n-doirfead an 30 Triomdám é, agus go bfráḡad ran san clú oimḡ é feara, or cómar fear éireann. Ba roḡa leir báir d’fáḡail níba túirḡe ’ná mar a tuitfead ran amac do. Bí ré i dteannta. Bí ré i dteannta éraio. Ní féidir ré an domhan cad ba maic do déanam. 35

Bí áit beannuiḡte ra comḡaraict, áit ’n-a dtagad daoine cun turar a tabairt, agus cun úrnuighe déanam cun Dé nuair a bíoir i ḡraoitan, agus nuair ba mian leo a iarraio ar Dia fóiricint orda agus iad d’fuarḡailt ar an nḡuair ’n-a mbíoir. Tús Suidhe aḡaio 40 ar an áit rin. Fionnarḡal na féile ainim na h-aice. Bí ré ann, ar a ḡlúinib, agus é as ḡuio go éraio cun Dé, ’ḡa iarraio ar Dia, tré imirde na Maḡoine Muir, agus tré imirde naom éireann, agus tré imirde Colum Cille a cuir ceangal dḡe ar éirib 45 éireann é tabairt raon ar an nḡuair ’n-a raib ré an uair rin; é d’fuarḡailt ó’n nḡéibinn ’n-a raib ré, san a leḡaint do’n Triomdám é doirad agus a clú do cur ar neamnió. Bí a éraio agus a aigne cóm dian ran ra ḡuio náir moḡuḡ ré an 50

duine 'n-a fearaín i n'fíadhnairé go dtí sup labair an duine.

“Móra duit, a mí!” arsan duine.

Níor tós Suiare a ceann, ac d'aicín ré an glór,
55 glór Mairbáin, mar ipé a bí ann.

“Mór agus Muire duit, a bhráthair!” arsa Suiare
'sá fíreasrao, agus níor labair ré ac go h-ana íreal
bí a leicéiró rin de buairíre agus de bhrón agus de
tríoblóiró aigne air.

60 “Caoí an buairíre reo anoir, ort a mí?” arsa
Mairbáin.

“Táim péiró anoir, a bhráthair, murab ionann a'r
ruamh,” arsa Suiare. “Ní raib Duime na Cléire
ráirte le bainne na mbroc. Tá mian eile tagaite di.
65 Ní'l don bpeiré agus ar an mian ro d' fásail di. Veiró
ré san fásail agus doirpíró an trómóráin me. Cuir-
fear mo clú ar neamníró or comair fear éireann.
'Suiare an oinís' m'áinim go dtí ro. Astarócar
an áinim rin anoir. Ní veiró fearra mar áinim orm
70 ac 'Suiare an doicill,' nó 'Suiare an ocrair,' nó
'Suiare an dealbair,' nó áinim éigin a veiró níor tar-
cuirníge 'ná don áinim acu ran dá oicair iad. Tánas
annro cun a iarrairó ar Dia, má 'ré a toil naomta é,
mé tógaint ar an raogal agus m'oinead im' diairó,
75 nó me d'fuarfáilc ó'n scrúadotan ro 'n-a bfuilim.”

“Níor innir dom fóir, a mí,” arsa Mairbáin, “cao
é an mian uabáirac é reo a táinís do Duime na Cléire
agus do cuir ra teannta ro tú.”

“Ní foláir léi peata cuaidé veiré ar éraoir éirneáin
80 as ceileabráo 'n-a fíadhnairé,” arsa Suiare.

“Tá go maic,” arsa Mairbáin. “Tar-ra liom-ra
anoir go Gleann an Sgáil agus tairbeáirao an peata
cuaidé rin duit.”

Comáineadar leo go Gleann an Sgáil. Gleann
 fada doimhin ab ea é. Bí cnúic móra árho ar 85
 sac taobh de. Bí corán tré n-a lár irteac, agus bí
 rructán uirge as iú amac ar, fan an coráin. Com-
 áineadar leo go dtí sup cuadar irteac ar fad ra
 ceann ba cumaingse agus ba doimhne agus dob' uais-
 nige de'n Gleann. Bí coill mhór irtis ra n-áit rin, 90
 agus an t-aomao as fár ana tius ra coill rin, agus
 na cmainn ana mhór ann, ana áro, ana téasairta. Do
 leanadar an corán irteac trío an scoill, fan an
 trructán, go dtí go faib mhórán rligse curta díob
 acu. Tángadar fé dheiread cun na h-áite 'n-a faib an 95
 rructán as éirge ar an tcalam; agus ní h-i bfuirm
 tobair fíor-uirge a bí fé as éirge, ac ir amlaio a bí
 an t-uirge as bpuú aníor tré pollaib agus tré
 rsoiltib na carraige, 'n-a cnarógasib, ba dóic leat,
 agus 'n-a cairib beaga, annro agus annró, agus annran 100
 as iú le fánaio go dtí sup táinis na cairtí beaga
 cun a céile agus sup deim rruú díob, as gluairead
 trío an ngleann roir ó cuair. Tamall i leic-taobh
 ó'n áit 'n-a faib an t-uirge as éirge ar an scarraig ar
 an scuma fan, bí tis cónnuioche mabán. Tis ana 105
 beas ab ea é. Ní faib ann ac an dá feómra, an
 éirtin agus an feómra coilata.

Cuadar irteac. Connaic Guaire an cuac 'n-a
 rearam ar éipín aomao a bí páioche ra bfalla i n-aice
 an tinteáin.

110

"Siní an cuac, a pí," arfa Mabán.

"Caó é an maic i rin, a bpaíar?" arfa Guaire.

"Ní cuac beó an cuac fan," ar reirean.

"Fan leat go fóil, a pí," arfa Mabán.

"Bliaðain na bealtaine reo a faib tomainn, a pí," 115
 arfa Mabán, "i ndeiread na bealtaine, um tráchnóna

lae Domnaig, bíor ar mo glúiniú annran i leit-taoib
 an dojuir asur mé as déanam mo máctnam.
 O'airiúgear an foctam as teact cun an dojuir. Do
 120 léim an cuac ran an dojuir irteac éúgam asur fiolar
 'n-a diaib ar buile. Bí an bata ro im' láim asam.
 Do tógas an bata i scoimniú an fiolar. Ba beas
 ná sup buailear é rap ar iompuiú pé uaim amac.
 Nuair iompuiúgear irteac cao a beaó ac an cuac boct
 125 ar an úrlár asur i i ndeiread an anama. Tógas ruar
 i. Má tógas ba gearr a cuaió léi. Níor b'fada
 go raib pí cóm marb asur o'féadofaó an fiolar
 i marbúgaó.

"Ir dóca, a pí, sup minic, nuair a bír ós, a bainir
 130 ríreao maió láirir a' píopán gé máirb," arsa Marbán.

"Am briatar sup minic," arsa Suairé.

"Ní ró-éolmair an suó a baintear a' píopán an
 gé, a pí," arsa Marbán, "ac do cuir pé mire as
 máctnam. Dubairt liom féim go mb'féirir go b'féad-
 135 fainn suó na cuaióe do bainó a' píopán na cuaióe rin
 ac cuir cuige ra éaró, asur go mb'féirir go mbeaó
 pé níba éolmaire 'ná an suó a baintear a' píopán
 an gé máirb. Tánaas ar an scuaió asur baineas amac
 airó a raib iróis mnti. Annran o'fuaóas an cpoiceann
 140 go daingean i otreó na féadofaó gaot teact amac ar.
 Socairiúgear an píopán annran, i otreó, pé gaot a
 beaó iróis ra éorpán, sup amac tríó an nsoó a
 éairéaó pí teact. Annran do socairiúgear an luimé
 beas ro i otreó go b'féadofainn an éorpán do éeannaó
 145 le gaot, pé mar a déineann an píobaire a mála do
 éeannaó. Féac."

Le n-a linn rin o'oiriú pé an luimé asur éeann
 pé an éorpán. Annran do cuir pé a méar ar énaire
 beas a bí pé ríómaig an éim. Cóm luac asur do

bogad an enaibe do gluaib an gaoč amad trío an 150
ngob. Do leat an beal. Do corruis an corpán ar
é féin do fuačad asur do luaršad ar an scipín, i tpeó
sur d'óic leat sur b'éan beó é, asur i n-asaid gac
luaršad d'ár bain ré ar féin táinig na guctana
bpeáštá binne ceólmara, amad ar an ngob, "cuc 155
—cuac! cuc—cuac! cuc—cuac!" ar reirean, cómh
bpeášt, cómh binn dípeac asur adéaršad cuac beó iad
i lár an tramšaid!

Bí iongnaó ar Šuaibe.

"Tá a lán gléar rocaib asam irtiš ra corpán," 160
arša Marbán, "ac ní gáó dom iad do míniúšad
d'uit-re anoir, a pí. Ní gáó dom a míniúšad d'uit-re
ac conur an ceileabšad do cup ar riušal."

Tairbeáin ré do'n piš conur an ceileabšad do
cup ar riušal, asur do ruš an pí leir an cuac, asur 165
cup ré ar an scraoib eirneáin i, i briaónaibe Duime
na Cléipe. Cup ré a méar ar an gnaibe, mar a
deinead Marbán. Siúo as lašairt an cuac asur
"cuc—cuac! cuc—cuac! cuc—cuac!" aici, cómh
maic asur sur b'é lár an tramšaid a bead ann i n-mead 170
lár an gémšud.

Nuaib a connaic Duime na Cléipe an cuac, asur nuaib
airišt pí an "cuc—cuac! cuc—cuac! cuc—cuac!" bí
iongnaó asur alltačt uirči má bí iongnaó asur alltačt
ar don mnaoi maí. Bí 'fíor aici láitpeac, níó ná 175
iongnaó, náir cuac beó an cuac a bí ar an scraoib as
ceileabšad 'n-a fíaónaibe; ac bí 'fíor aici, leir, náir
cuac beó a d'iarra pí; náiriarra pí ac cuac, asur sur cuac
so fíor an ruš ran a bí 'n-a fíaónaibe ar an scraoib.
Do méar pí, asur do méar gac doinne a bí láitpeac 180
so raib an ceól níba binne asur níba mírle 'ná don
guc cuaiçe d'ár n-airištead maí. Ní raib focal le

ráð aici. Dá b'faisgeadh sí don locht ar an éan ná ar an
 sceól, is amhlaid a beadh gach doimne ar buile cúici.
 185 Bí a lán de'n Tromdóim a bí ana báirdeamail le Suair
 agus ba maic an ceart dóib. Nuair ariug na daoine
 rin na mianta deacara d'a n-áirdeam bí fearg agus
 diombáð ortá. Nuair a fuair an leamnaect b'roc
 agus an rmior bí ácar mór ortá. Nuair ariugeadh ar an
 190 cuac d'a h-iarraid um an dtaca ran de'n bliadain
 bíodair ar buile le fearg, mar, dar leo, níor b'féidir
 an cuac ran d'fáil agus do h-aoirfí Suair. Nuair
 a connacadh an cuac maib ag ceileabhad cóm breá,
 cóm binn ar an gcraob eirneáin, bíodair ar buile le
 195 h-iongnadh agus le h-ácar. Bí an mian fáilta, dar
 leo, agus bí ré fáilta ar fliú a cuirfeadh clú Suair
 agus clú na Tromdóime rin fuar go h-áir, i mbéal-
 aib fear éirdeann, go deo deo.

Do tuis Muirdean an méir rin go maic. Dá
 200 b'faisgadh sí don locht ar an gcuma 'nar poláirfaisgeadh
 an mian di, is amhlaid a d'iompócað sí an Tromdóim
 go léir 'n-a coinnib. Is amhlaid, b' féidir, a tuisfí
 gur le miorghair cún Suair do loirg sí an mian ran,
 agus ná le dúil i gceileabhad na cuice. Dá
 205 dtuisfí gur le droc-aigne cún Suair déanfað sí
 a leicéir rin, beadh an rgeal go h-olc aici. Caitfeadh
 sí imteact ar an dTromdóim, agus do h-aoirfí i féin.
 Níor deir sí ac a cairbeáint go maib ácar an domáin
 uirfí agus buirdeach ar an domáin aici ar Suair, agus
 210 ana rpeoir aici ra cuic agus ra ceileabhad. D'iar
 sí ar Suair a cairbeáint di conur an corpán do
 teannað agus an ceileabhad do cuir ar riubal. Deir
 Suair an níð rin. Annran ba dóic le duine ar
 Muirdean go maib sí cóm páirta ran 'n-a h-aigne nár
 215 b'fíor caitin a tiocfað don mian eile di.

Um trápáthóna an lae rin bí rí féin agus Meib, inígean Seanacláin, i bpoctair a céile.

“Tá buairte as Shuaire orainn, a Buime,” arsa Meib.

“Ní h-aige atá buairte orainn, a Meib,” arsa 220 Muiréan, “ac as an bfeair ran i ngleann an Sgáil. Siné an fear a tug bainne na mbroc agus an rmiop do Shuaire. Siné an fear do focairuis an éuac ro cóm h-ealaðanta agus cóm ceárdamail. Mura mbeadh an fear ran bí an díogaltair véanta fadó againn 225 ar nís Connacht, an doir véanta as an dtrómóidm dó, agus é díbearta ar an nísgeacht ro Connacht. Ní raib don éinne agam go bfeairí bainne na mbroc do fóláchar, ná an rmiop. Ní féidir liom a cuirgint conur a foláiruisgeadh iad, ná cá bfuairí iad. Ac 230 an éuac ro, agus í as ceileabairí annro im’ fiaðnaire, iorí dá Noctais! cé meairí go bfeairí a leitéir!”

“Ib uatbárac an meabair éinn agus an intleacht atá as an bfeair a ceap agus do focairuis í agus do cuirí as ceileabairí í! Ib ró-fuirte a aicint ná 235 raib puinn eile le véanam aige,” arsa Meib.

“Cairpimíó fanmáint focairí anoir go ceann tamail,” arsa Muiréan. “Tá iongnad curí ar an dtrómóidm go léir as an scuairí reo. Níl’ fíor acu cé gléar í ná cá bfuairí í. Má bí ré buairte irteac 240 ’n-a n-aighe poimí reo ná teirpí ar Shuaire mian d’á deacairí do foláchar, ná b’féidir é, tá a n-aighe focairí anoir air níor daingne ’ná piam. Má bí don ríatamlacht ar cuirí acu i dtaobh cad a beadh ar cumair Shuaire nó cad ná beadh, do bain an éuac ro an ceann 245 de’n ríéal ar fad dóib.”

“Cé h-é an fear ro, a Buime, do gléar agus do focairuis an éuac marí ro?” arsa Meib.

“Sáol éigin do’n rí gíread é. Déanfaidh daoine
 250 gur naomh é. “Príomhár” a tugann a lán daoine
 air. Deir a lán ná fuil ann ac muicíde i nSleann
 an Sgáil. Sin a bfuil d’eóluir ná d’aicne aSam-ra
 air,” arsa Muiréan.

CAIBRIDOL A DEIC.

mian na blonaise.

Do gluais riannt aimpire. Bí an Tromdám ar a
 ruaimnear agus ar a pártact; a ndóitín le n-ite agus
 le n-ól acu; gac cóir lae agus oirde oirde d’a feabhar;
 gac duine acu as tabairt aipeadair do’n ealaóam
 5 a bí tabairt do féin le cleactad agus le raotrígáth,
 agus gac duine as déanam a dícill ar a céirí féin nó
 ar a ealaóam féin; i dtreó, dá dtasad uairle móra
 an treó agus go n-iarrafaid ar an dTromdám ealaóam
 nó clearaídeact nó don cáiteam aimpire déanam
 10 dóib go ndéanfi dóib san teip an níó a d’iarrafaid.

Do féir dlíge na h-aimpire rin, bí ceangailte ar
 Suair, nó ar pé rí gí ‘n-a mbead an Tromdám aige ar
 a scuairt ollamnácta, gac don trasar córac a beir
 aige oirde, agus san don níó d’ár mair riam a beir
 15 i n-earnam oirde aige. Ac má bí an ceangal ran ar
 an rí gí, bí a cómtrom de ceangal ar an dTromdám.
 Bí ceangailte oirde, don duine tiocfad, uaral nó íreal,
 dá mb’é áirí Éireann é nó bacac an mála, agus

o'iairpao oirta caiteam aimpire deanam do le filio-
 eact no le ceol no le rgealuideact, an nio a o'iairpao 20
 re oirta e tabairt do go dti go mbeao re rarta. Da
 otagao duine cuca ar an gcumaran, agus go n-iairpao
 re oirta ealaoda deanam do, da oteipeao oirta an
 ealaoda rin a deanam do'n duine rin, bi mi-clu fagalta
 go deo acu. Mar geall air rin ni bioir diomaoim 25
 coirde. Bioir an obair ab fearr a o'oirpeannaio e
 ceapaithe do sac duine, agus bioir an duine rin coit-
 cianta as deanam taicise de'n gno ran. An t-e 'n-a
 mbioir feic na filioeacta ann, bioir re coitcianta
 as ceapao dan, agus 'ga gcur i mbun a ceile, agus as 30
 piocao agus as beairpao agus as veiriuagao oirta, as
 cur leo agus as baint uata, as cur ionta agus as
 baint arta, go dti go mbioir ar ailleact an domain
 aise, agus na feaofoao, dar leir, an briaburaide ba
 geipe don lub ar lár a o'fagail i n-aon dan acu. An 35
 t-e 'n-a mbioir feic an ceoil ann, agus mothuao agus
 tuigrint an ceoil 'n-a cluaraib, agus mipleact an ceoil
 'n-a gut, agus binnear an ceoil 'n-a rsoirmais agus 'n-a
 ceann, agus uctac ceoil 'n-a cliaib, bioir re coit-
 cianta as deanam cleactair ar na raigreanaib ceoil, 40
 ar gucuigeact agus ar cliairaideact agus ar sac roir
 cantainne; ar an scruit agus ar an sclairis agus ar
 sac ceol uirlipe. Agus an t-e bioir nib' fearr ar
 na gutanaib 'na ar na h-uirliuib, do leanao re de
 faotrugaio na ngutana; agus an t-e 'n-a mbioir na 45
 meireana nida clirte aise 'na mar a bioir as cac, do
 leanao re de'n cruic agus de'n clairis agus deir na
 h-uirliuib eile.

Na daoine na bioir an feic cun na filioeacta ionta,
 na an feic cun an ceoil, bioir, b'feoir, meabair cinn 50
 tar na beairtaib ionta cun na rgealuideacta. Do

luigheoir rin amac ar fad ar faotruigad na treite rin.
 Bidir as fogluim na rgeal or na reana rgealaidtib
 asur 'ga otogaint do glan meabair, asur 'ga brog-
 55 luim a' leabhair, asur 'ga sceapad ar a n-aighe fein
 amac, so oti so mbior eact de rgealtair breagta
 morra fada bailigte irtig 'n-a n-aighe asur n-a
 scuimne acu, i tpeo so scimeadpad uime acu an
 cuideacta dob' uairle asur ba leigeantra as eir-
 60 teact leir o oirde so maidin, as innrint rgeil acu
 ran, san coila nā ruan nā miosarnac do teact ar
 doinne acu. Annran, an t-e nā bior don ceann der na
 treitib morra ealadanta ran ann, bior a lān mion-
 cleapaidacta aige, ar a mēireanaib asur ar a lāmair
 65 asur ar a corair, ar liairōirib asur ar ffrangānaib
 asur ar rgeanaib, pé mar a bionn anoir as luēt
 méaracān asur as a leirōirib ar donraigib nū ar
 cōmēalānaib.

Nuair a beo cuideacta corra der na h-ealadnaib
 70 morra, geiboir caiteam aimirre so minic ra mion-
 cleapaidact. Bi fiacaint ar an tTromdāim gac
 don trasar caiteam aimirre tabairt do gac don
 trasar cuideactan. Dā bpiis rin nior bpolair oib
 beir i gcōmnurde as déanam taitaige der na h-ealad-
 75 naib so léir, asur ní bidir diomāoin corōce.

Nuair a bi cúppairde na cuairce 'n-a reana rgeal as
 muintir na Tromdāime asur as teaglac Suairre, do
 ceap Muirēan sur mictō tuillead toirmirg do déanam.
 Tāmis oirde do déanpad, dar léi, an gnó. Bi an
 80 Tromdāim so léir 'n-a scoila do rām. Bi nība mó
 tuirre orra 'nā mar ba gnāt, mar biorar tar eir
 mōrān oirre déanam, gac doinne acu ar a céirō nō
 ar a ealadain fein, i scaiteam an lae poimir rin.
 I lān na h-oirde do cuir Muirēan liac airi. "Cuir

rí mairis airtí ” ipeaò aoiri an reana leabair. Do 85
léim saó doinne ar a córlaò. Do léim Seanaacán ar
a córlaò.

“ O ! ” ar reirean leir féin, “ cuac eile atá uaití ! ”
Táinig ré cun na h-áite ’n-a maib rí.

“ Cao é reo oirt, a banflait ? ” ar reirean. 90

“ Mian a táinig dom, a pióg-ollamh,” ar rí, “ asur
mura bfaíad mo mian san piógneap ní beiré mé abfao
beó.”

“ Cao é an mian é, a banflait ? ” arpa Seanaacán.

“ So ndéanfi mo cuir bíò do beirniúgaò dom asur 95
o’ollmúgaò dom i mblonais tuirc gléigil náir puagaò
miam asur na béarpari so deó,” ar rí.

“ Océon, a banflait,” arpa Seanaacán, “ ní feao-
ar-ra an domán cá bfaígar an mian ran.”

“ Caitfeap é o’fágaíl,” ar rí, “ nó ní beao-ra ioó
abfao im’ muiirgín ar an o’trómóáim.”

O’iompuiş Seanaacán amac. Cuairé pé cóim faoa
le teaşlaó an pióg mar níor deineaò oipeaò fo’traim
an uair rin asur a deineaò an dá uair eile asur níor
oúirigeaò Şuaire ná a teaşlaó. Táinig Seanaacán 105
so doirur pióg-teaşlaig Şuaire. Do oúirigeaò Şuaire
asur so h-innreao dó so maib Seanaacán as teaó cun
cainte deánam leir. Do puagaò irteaó Seanaacán
i reómpa córlata Şuaire.

“ Seao, a pióg-ollamh,” arpa Şuaire, “ míle páilte 110
piómat ! Conur atácar as an o’trómóáim asur asat
féin ? ”

“ Bí an rşéal olc so leóir asainn, a pi,” arpa
Seanaacán, “ nuair a bí bainne na mbroc uainn. Bí
an rşéal níba meapa ’ná ran asainn nuair a bí an 115
cuac uainn. Ac tá an donar ar fao anoir o’rainn, a
pi.”

“Ašur cao ’tá anoir oíuib, a ní,” arsa Suairé.

“Tá, a ní,” arsa Seanaacán, “mian a táinig do
120 buime d’ár muintir ó éiríuib, ašur meafaim šur mian
é náe fíoruir a d’fášail ar don tragašar cuma ná le
h-don tragašar cuapdaig.”

“Cao é an mian é?” arsa Suairé. “Ba éoir,” ar
reirean, “nár b’fíoruir d’úil do cup i ruo ná feacašar
125 uair éigín, i n-áit éigín. Cao é an mian é, ašur cé
dó šo d’táinig ré?”

“Do buime na Cléire iread táinig an mian, a ní,”
arsa Seanaacán, “ašur ipé mian a táinig d’i ná šo
nóeapí a curó bíó do beiríúšad ašur d’ollmúšad d’i
130 i mbtonaig tuiric šléigil nár rušad ruam ašur ná
béapšar šo deó.

“Sead!” arsa Suairé i n’aigne féin, “táim píor
anoir mupab ionann a’r ruam!” ac níor leog ré air
le Seanaacán šo ruib don corbuaír i n-don cor air.

135 “Tá šo maít, a níš-ollam,” ar reirean le Seanaacán.
“Caítšear an mian do šolášar. Imtíg-re šar n-air
šabair le buime na Cléire šo b’raššar an mian d’i.”

D’imtíg Seanaacán šar n-air cun na Tromdámie
ašur ionšnad a éporde air cá b’raigší an toric šléigéal
140 nár rušad ruam ašur ná ruib le b’reit éoróce.

“D’imtíg Suairé šo Fionaršal na Féile ašur
érom ar šuirde cun Dé é b’reit ar an raogal, dá mb’ é
toil Dé é, šar a šcaillšead ré a élu oimig. Bí ré aš
šuirde cóm cupaid rin šo d’táinig meanma an šuirde
145 cun aigne Márbán ašur é i nšleann an Šgáil. Táinig
Márbán láitšead šo Fionaršal na Féile. Connaic
ré an cor a bí ar Šuairé.

“Cao é reo oíuib anoir, a ní?” arsa Márbán.
D’innir Suairé d’ó an ršéal šo léir.

150 “O! a éreac láoir é!” arsa Márbán.

“Ír tpuas an ríseal é!” ar reiréan. Ír asam-ra atá an torc gléiseal ran, a rí,” ar reiréan. “Ní ceadóócinne ar íaróóreap an domáin so marbórfi é, ac ní foláir é marbúgáó anoir. Ac deirim an méio reo leat-ra, a rí,” ar reiréan. “Ní h-é a 155 leap a táinig cun Duime na Cléipe nuair a táinig an mian ran oi.”

Cuadap araon abáile cun ríis-éasglais Suaepe.

CAIBIDÍOL A H-AON-ÓÉAS.

AN TORC FIONN.

As teact abáile dóib bíodap as riubal so réio.

“Ní féidir liom a cuirgint, a bpráctair,” arpa Suaepe, “conur a fuairair-re torc gléiseal nár ríusáó asur ná béarpar a beic asat.

“Ní deacair é cuirgint, a rí,” arpa Marbán. 5
“Deasán bliadóanta ó rin,” ar reiréan, “do bí cráin bpeas múice asam asur i ar bpuac beirte. Muc bpeas móir láidir ab ead i, asur i cóm seail leir an rneacta. Bí rí cóm láidir rin asur cóm colgánta ran asur cóm h-ollam ran cun cómpaic, ná leogaó 10 easla ó’aon rpoó-beitíóeac teact irteac ra gleann, bí a leitíeo de rsgannraó opra poimpr. Bí rí ana deabruisgteac, asur bí rúil asam le h-ál bpeas banó uairi. Táinig faolcú móir éraoraó irteac ra gleann. 15
Tus ré asair ar ceann der na mucuib. Má tus ríúo cuise an cráin. Tus an cú rnap ar an sgráin

1 'trepó sup orḡail ré a maotán, aḡur le n-a linn rin
 tús an éráin rnap ar an ḡcom i 'trepó sup bain pí an
 ceann de. Bí na muca ḡo léir aḡ cneadóis aḡur aḡ
 20 rḡneadóis. 'Do rítear féin amac. Fuair ar an éráin
 aḡur an cú marb i n-aice a céile. Bí maotán na
 cḡánac ar leatad aḡur roiteac na n-ope tuitite
 amac ar an 'otalam. 'D'orḡalar an roiteac aḡur
 'do rḡaoilear amac iad. Opea rípeanna ab ead iad
 25 aḡur ní raib don ceann baineann oíca. 'Do tóḡad iad
 aḡur bí an raḡ oíca. Bí don ope amám oíca a bí níba
 mó aḡur níba tḡeire ḡo mói 'ná don ceann eile acu.
 Túsar aipeacar fé leit 'dó ran, aḡur fé mar a bí fé
 aḡ fár bíor 'ḡá múinead. Tá fé ana mói ana láirir
 30 anoir, aḡur tá fé cóm múinte rin aḡam ḡo nḡéineann
 fé ḡac níó a 'd'iarraim air cóm marḡ cóm cruinn cóm
 ciallmair, ba 'dóic leat, aḡur a 'd'éanfad duine. Má
 bíonn oim dul ar baile ní ḡad 'dom ac a ráó leir aip-
 eacar a tabairt 'do'n áit, 'do'n ḡleann aḡur 'dor na
 35 mucaib; aḡur ní baḡal ḡo mbeid don níó bun ór cionn
 ná don muc i n-eapnam rómam nuair a tiocfad a baile.
 Ir buacail 'dom é, mar nuair a bíonn tuirre oim féin
 ní bíonn aḡam ac a ráó leir dul aḡur na muca 'do
 éruinniúḡad aḡur 'do cup irteac i ḡcḡó na muc.
 40 Imḡiḡeann fé láitḡeac ar fuair an ḡleanna aḡur ní
 rtaḡann fé ḡo 'dó ḡo mbíonn an muc 'deirineac acu
 cupḡa irteac aḡe. Ir liaḡ 'dom é, mar nuair a bíó
 mó córa tinn, ḡearḡca, an leatari rḡacaitḡe ar a céile
 oíca ó rḡeacáib aḡur ó 'dḡearaib an ḡleanna, taḡann fé
 45 aḡur cimileann fé a teanḡa 'dóib, aḡur ir túirḡe a
 'deineann an teanḡa ran iad 'do cnearúḡad 'ná mar a
 'd'éanfad don 'doctúir iad 'do cnearúḡad. Ir ceólurde
 'dom é. Nuair a bíonn marbḡitḡe, nó míḡarḡac
 cólata oim, ní bíonn le 'd'éanam aḡam ac buille

dem' coir a bualað ra éliatán air agus tugann ré a 50
 órom faoi agus a táir anáirde agus deimeann ré
 ciónán dom sur breásta liom beic ag éirteacht leir
 'ná leir an sceól ir breásta o'ár baineað miam a'
 cruic ná a' cláirrig.

"Siné, a ní, an torc fionn nár iusað agus ná béar- 55
 far, agus ir deacair oómra rgaraimaint leir. Ac
 caiteað rgaraimaint anoir leir mar gheall ar an mian
 ro a táinig do Buime na Cléire. Caitfeair an torc
 fionn ran do marbúgað agus a cúro blonaise do
 tabairt do Buime na Cléire. Ní féadfaínn-re féin 60
 é marbúgað. Ní leogfað mo éiride dom é. Caitfir-
 re daoine uait féin do cup go Gleann an Sgáil cun
 na h-oibre rin do déanamh."

"Cosar, a brácair," arsa Suair. "Ir móir an 65
 truað an torc ran do marbúgað. Ná déanfað ré an
 gnó ceann éigin de'n cúro eile de'n ál ran do
 marbúgað?"

"Ní déanfað, a ní," arsa Marbán, "mar ní torc 70
 gléiseal don ceann eile acu. Tuigim-re im' aigne
 go bfuil oíoc-aigne ag Buime na Cléire dom, agus
 go bfuil 'fíor aici an torc fionn ro beic agam. Dá
 marbuiscti ceann eile oí, do beað 'fíor aici nár b'é
 an torc fionn do marbuisgeað. Déanfað rí láit-
 reað nár tugað a mian oí, agus sur teir ar Suair
 a mian do folácar oí."

"Tuigim," arsa Suair. "Annran ir mire beað 75
 tíor leir."

"Ir tú," arsa Marbán. "Caitfeair an torc fionn
 do marbúgað. Ac, a ní," ar reirean, "cuimnis cá
 bfuilim ag caint leat. Níor táinig miam fóir cun 80
 Buime na Cléire mian ba méara oí 'teacht cúici 'ná
 an mian ro."

Do marbhuigeadh an torc fionn agus do cuireadh
 a blonag as triall ar bhuime na Cléire. Bí Marbán
 85 go h-uaigneac, ac bí Buime na Cléire go rárta 'n-a
 h-aighe. Do gluair poinnt eile aimpire san don
 mian do teaict di féin ná d' doinne eile de'n Triom-
 dháim. Tar éir poinnt aimpire táinig mian eile di
 agus cuir sí an liac airte mar ba gnáct. Táinig
 90 Seanaacán as triall uirthi 'sá fiafraithe di cao a bí
 uirthi.

“Mian a táinig dom, a piú-ollamh,” ar rípe.

“Cao é an mian atá tagaithe anoir duit, a ban-
 flait?” arsa Seanaacán.

95 “Táimís go léir annro, a piú-ollamh,” ar rípe, “le
 tamall maic aimpire, agus ní'l don maóarc págalta
 fós asam ar piú-teaghlac Suipe. Iré mian atá tag-
 aithe cúgam ná go bfaiginn eac maóac agus muins
 deapais uirthi agus ceitpe cora gléigeala fúiti; agus
 100 annran go bfaiginn le cup umam bpat iolodactac de lion
 an púdáim ealla, agus go ruidpinn ar muin an eic rin,
 agus go mbeinn as cionán pómam go Dúrlar Suipe.”

D'imtís Seanaacán as triall ar Suipe agus d'innir
 ré a rgeal do'n piú, agus d'imtís Suipe go Gleann
 105 an Sgáil. Bí Marbán 'n-a cionnib amac ar an
 n-Gleann.

“Mópa duit, a pi!” arsa Marbán.

“Mór' a'r Muire duit, a bpatair,” arsa Suipe.

“Meapaim,” ar reiréan, “Sur dóbair dom mo
 110 éuaird a beic i n-airtear. Dá mbeinn beagán níba
 déirdeanaige ní beirfá pómam.”

“Ir fé d' déim a bíor as dul, a pi,” arsa Marbán.

Agus cao a bí 'sac' bpeic fé m' déim, a bpatair?”
 arsa Suipe.

115 “Meanma do buadóirca a táinig cúgam, a pi,” arsa

Marbán, “Ašur bíor aš dul aš tiall ort féadaint
cao fe nbeár an buaidirt.”

“Ašur bíor-ra aš teac̃t aš tiall ort-ra a
bráctair,” arfa Suidre, “cun cúire mo buadarta
ó’innrint duit. Tá mian eile tagaite do buime na 120
Cléire.”

“Tar éir an tuirc fínn an ead̃!” arfa Marbán.

“’Sead̃ go deim̃in, a bráctair,” arfa Suidre.

“Ašur cao ’tá uait̃i anoir?” arfa Marbán.

“Teac̃t ar cuair̃o cun mo ríš-teag̃laig̃-re,” arfa 125
Suidre.

“Ní deac̃air an mian ran a tabairt di. Cao é an
bac atá uirt̃i teac̃t cómh luac̃ ašur ir maĩt léi
teac̃t?” arfa Marbán.

“Cait̃feair ead̃ do íoláctar di,” arfa Suidre. 130

“Ba cóir nár céim ró-éruaid̃ ort, a rí, an t-eac̃
do íoláctar di,” arfa Marbán.

“Eac̃ mãbac atá uait̃i,” arfa Suidre, “ašur ní
íoláir muing̃ dearg̃ a beit̃ ar an eac̃, ašur ceit̃re
cora gléig̃eala beit̃ fé’n eac̃. 135

“Tá an r̃géal níor deac̃ra ’ná mar a mearar,”
arfa Marbán. “Ba deac̃air eac̃ de’n tróir̃o ran
do íoláctar mura mbead̃ a fíor a beit̃ ašam-ra cá
b̃fuil ré le fágaíl.”

“Ašur cá b̃fuil ré le fágaíl a bráctair?” arfa 140
Suidre. “Ní feaca féin mãm a leit̃eio.”

“Tá an t-eac̃ mãbac ran, ašur an muing̃ dearg̃
air ašur na ceit̃re cora gléig̃eala faoĩ, aš lub̃oán,
ašat̃ cómalta féin, tear ar b̃ruac̃ na Sionainne.”

“Tá go maĩt,” arfa Suidre, “ac̃ ó’iarr̃i rí níó eile.” 145

“Ac̃air̃e!” arfa Marbán. “Cao é an níó eile a
ó’iarr̃i rí?”

“Cait̃feair b̃rat iol̃oat̃ac̃ a ó’fágaíl di, ašur é deanta

de líon an rúðáin ealla, i dtreo go bfeadfaidh sí an
 150 bpat ran a beir uimpe aici agus í ag teacht cun mo
 rí-geaglaighe, ar muin an eirí ríadha, agus a poit
 eiríadha aici,” arsa Suairé.

“Tá an bpat ran,” arsa Mairéad, “ag ingin an
 lúbháin éadha úd. Bpat áluinn uasal iad é.
 155 Ní déintear an t-éadha atá ann i nÉirinn. De líon
 rúðáin ealla atá sa domhan toir a déintear an
 t-éadha ran. Ní feadair conur a fuair Muiréad amach
 a leiteir a beir ar bith.”

“Is cuma conur a fuair sí amach é, ach ó ’tá an
 160 bpat ag ingin lúbháin geada-ra é le tabairt do
 Muiréad,” arsa Suairé.

CAIBIDIL A DÓ-DÉAG.

AN T-EAC RÍADHACH AGUS AN BRÁT IOLADACH.

Do éomáin Suairé teachtaire ó deir láirneach baili
 go bfuad na Sionainne, cun na h-áite ’n-a ríad lúbhán
 ’n-a éomnuirde, ’gá inniint do cad é an púnc ’n-a ríad
 ré féin agus ’gá iarraidh air an t-eac ríadach agus an
 5 bpat ioladach do cup ag triall air. Ní ríad blúiré
 cup ’n-a éomnuirde ag lúbhán an t-eac do tabairt uaidh,
 ach do mear an ingean náir ius ríad dian ríad uirí
 féin ach an bpat tabairt uaidh. Bpat ana áluinn, ana
 greanta, do ead é. Ní ríad a leiteir eile le feir-
 10 iint i n-Éirinn an uair rin. Ó’n Spáinn a táinig ré
 go n-Éirinn. Bí lúbhán lá ar a bád, tair i n-aice

na ríóna ar a dtugtar léim cúcutainn. Bí ríocht
uabáirac amuic ar an bparaisge an lá céadna. Do
comáin an gaoth beál na Sionainne irteac long móir
asur i leat-báirde. Bí báir lúbdáin ar taob na 15
foctana de ceann na léime. Bí crainn asur reolta
na luinge imtíste. Do péiread an long féin irteac
i dtreo na h-áite 'n-a pais an báir. Ní pais an t-uirge
doiminn a dóicín sa n-áit. Do buairead i scoinnib
an ghrin i asur do tuit rí ar a céile. Do báirac a 20
pais de daoine uirici ac doinne amáin. Bean uairil
ab ead an t-doinne amáin rin. Do cáit an t-uirge
i i dtreo na h-áite 'n-a pais lúbdáin 'n-a báir. Do
tós pé an bean irteac sa báir. Mear pé ar dtúir go
pais rí marb. Táinig rí cúici féin. Tug pé leir 25
abairle i. Tug an ingean aipe di, asur ba gearr go
pais rí com maic asur bí rí maic. Tar éir poimne
aimpíre táinig long eile ó'n Spáinn cun na h-áite
céadna. Fuair muintir na luinge rin tuairis ar an
luing a báirac asur ar an mnaoi uairil a cuair saor, 30
asur do h-innreac dóib cá pais rí an uair rin. Do
páinig go pais aicne acu ar an luing asur ar an
mnaoi uairil. Cuair an captaen asur cuir d'a
muintir go tig lúbdáin. Do cuiread míle fáilte
rómpa. Bí átar móir ar an mnaoi uairil. Do 35
foctais rí ar dul leó abairle. Mear rí díol-
uirgeac do tabairt d'lúbdáin asur d'a ingin. Ní
glacfi don díoluirgeac uairi. Bí an brat iolbáirac
úo uimpe nuair a tógad ar an uirge i. An fáir a
bí rí i dtig lúbdáin tug pé pé nreara go mbíor 40
an ingean as déanam iongnad de'n brat asur go pais
ana dúil aici ann. Nuair ná glacfi don díoluirgeac
eile uairi do bponn rí an brat ar an ingin.

Bí átar an domáin ar an ingin. Cimead rí an brat

45 1 b'polaé cóim maicé agus d'féad sí é. Ní tabairfadh
sí ar óir ná ar airgead é. Ba éruairé an cáir é a pád
go scaití é tabairt do Buime na Cléire. Ní raib
leigear air. Ní féadfaí Suipe d'fásáilt ra éruadócáir
'n-a raib fé.

50 Do cuirfeadh an t-eac maibac agus an bpat iolbatac
as triall ar Suipe. Cuir Suipe as triall ar Buime
na Cléire iad. Do cuirfeadh Buime na Cléire ar muin
an eic maibais láirfeac agus an bpat iolbatac uimprí
aici. Siúd cun bótar i agus an cionán aici d'a
55 éaradh go breágh binne, agus i as dul go Duplar Suipe,
oirfeac fé mar a táinig an mian di.

Bí an t-eac maibac as gluaireac ar a fódar, go
breágh anamamail, éarfa, agus a cionán ar riubal
as Muiréan go h-áir agus go ceólmar. Ar leasadh
60 na rúl do cuir an t-eac maibac cor torais leir ar
cloic géir, agus riúd i ndiaid mullais a cinn amac é ar
plears a óroma ar an mbótar agus na céirre cora
gléiseala ra n-aer aise agus Muiréan féi tíor!
D'éirigh an t-eac. Níor éirigh Muiréan. Nuair a
65 tógadh i do fuairadh go raib sí marb, gur b'pfeadh
cnám a lorgan agus cnám a cuirlean agus cnám a
mumil.

Do cuirfeadh an bpat iolbatac tar n-air as triall
ar ingín lúbdán, agus an t-eac maibac tar n-air as
70 triall ar lúbdán féin, agus do rugadh Muiréan tar
n-air cun teaglais na Triomdámhe cun go ndéanfaí
i tórram agus d'árlacadh.

Ní mirt a pád ná go raib iongnadh agus alltaet
agus buairt agus b'ón i dteaglac na Triomdámhe
75 nuair a rugadh abailé an corp. Do ríad gac gno d'a
raib ar riubal. Do cuirfeadh gno an tórram ar bun.
Táinig Suipe agus a teaglac cun an tórram. Táinig

raḡairt ann aḡur dubrað aifunni le h-anam muipean.
 Čáinis na cómarraim so lionmair ann. Deim Seanačán
 marbna or cionn an cúirp. Deim ḡac ríle a bí ábalta 80
 air a dán féin, aḡ molað na mná a bí marb aḡur aḡ
 molað a ḡaolta aḡur a rínreap. Molaðar a tréite
 maite féin, aḡur d'áirmḡḡar ḡac tairbče d'ár deim rí
 do'n Trómóáim i ḡcaiteam na h-aimepe 'n-a maib rí
 'n-a bpočair, ó'n lá do pór Dallán i. Annpair do 85
 molaðar Dallán aḡur d'áirmḡḡar a mór-čréite aḡur
 a mór-eólur aḡur an uirraim aḡur an onóir a bí aḡ
 'oul dó, aḡur a tugčí dó, i n-éirunn aḡur i n'óúčaiḡib
 iaračta. Nuair a čáinis lá na ročpaide do čáinis
 an d'účaiḡ so léir čun na ročpaide. Bí na raḡairt 90
 ann ar torač. Bí an cómpa i n'oiar na raḡairt. Bí
 ḡuairpe aḡur a čeaḡlač i n'oiar na cómpa. Bí an
 Trómóáim i n'oiar an ríog. Annpair bí uairle aḡur
 daime na típe mór-čimčall. Do ḡluair an tročpaio
 i 'otpeð na h-áite 'n-a maib čeaḡlač na Trómóáime 95
 féin, mar ar fáḡ Seanačán an trpaio d'ioð náir čuḡ
 ré leir aḡ trpaio ar ḡuairpe. Čáinis an trpaio ran
 i ḡcoinnib na ročpaide tamall maite de'n trliḡe. Do
 ruḡað corp muipean čun na h-áite 'n-a maib corp
 'Dallám curča, aḡur do cuirpað an cómpa ríor ra 100
 talam i n-aice cómpa 'Dallám.

Do čpíočnuirpeað ḡnó na ročpaide mar ba čearit
 aḡur čáinis an rí aḡur na h-uairle aḡur na daime
 ábaile čun a d'otḡče féin, aḡur čáinis Seanačán aḡur
 an Trómóáim ábaile čun an tiḡe a bí tabarča aḡ 105
 ḡuairpe d'óib. Do luir ḡac duime de'n Trómóáim
 aríir ar a čuir oibpe féin do čleačtað mar ba ḡnát
 leir. Bí uairneap orča ar feað tamall, ac bí oirpað
 ran acu le d'éanam níor b'fada ḡur cuirpaðar d'ioð
 an t-uairneap.

Bí ceirneam ašur buađairt ar Šuaire mar ſeall ar an ſcuma 'n-a bfuair Buime na Cléire an bár do tēacēt uirēi, ac, nīō nār loct air, bī rūil aige ſo mb'féirir ſo ſuib' deiread leir na miantuib. Dá
 115 mbead aige fíor na cainte úo a tārta roir Buime na Cléire 7 Méib, inſean Šeanađám, tar éir báir do 'Dallán, nī cōolōcāō ré ar an ſcluidir rin. Nī ſuib' don pīoc o'fíor na cainte rin aige ašur dā bſiſ rin bī rūil aige le ſuaimnear.

120 Nuair a tuit an tionōirſ amac do Buime na Cléire bī Méib ar buile. Tuiſ rī 'n-a h-aighe ſur o'don ſnō a tuiſ Šuaire an t-eac ſuađac leir aš tſuall ar Buime na Cléire, mar ſo ſuib' 'fíor aige na cora toraiſ a beir ſo h-olc aige ašur ſo nōéanſaō ré an bapſuirle.

125 Tuiſ rī 'n-a h-aighe, bī rī deimniſtēac de, ſur b'é Šuaire ré nōéar an bár a fuair Buime na Cléire. Bī rī ar buile, ac nī ſuib' don ſuo le ſaō aici. Muir-ean féin a o'iarir an t-eac ſuađac 'n-a ſuib' an muiſ deariſ air ašur na cora ſeala féi. Fuair rī an ſuo

130 a o'iarir rī ašur nī ſuib' don ſuo le ſaō aš doinne. Tuiſ Méib a h-aighe o'ā māčair, do bſiſro, bean Šeanađám. O'dontuiſ an māčair léi. Do ſocairuiſ an beirt 'n-a n-aighe ſo nōéanſairōir ar Šuaire olc ba mō naoi n-uair 'nā an t-olc a bī ceapaitē aš bſiſro

135 ašur aš Buime na Cléire a oéanam air.

Nī ſuib' don pīoc o'ā fíor ran aš Šuaire, ašur o'ā bſiſ rin bī ré aš bſač ar ſo mb'féirir ſo ſuib' poimnt ſuaimnir aige le ſáſail.

Do ſanaō ſocair ar ſeaō tamail, ſo o'ti ſo ſuib'
 140 cuimne na ſocſairde imēiſtē, nō maoluiſtē. Annſan tāmniſ ſuo a baim an mīoſarſnac de Šuaire.

CAIBIDÍOL A TRÍ-DÉAG.

NA SMÉARA DUBA.

Bí Méib, inígean Séanacláim aḡ maḡtnam ar cao é an mian ba máit òi tēact òi, i tēpeò go ḡcuirfeadh rí ḡuairne i bpúnc. Cúimníḡ rí ar na miantaib a táinig do ḡuime na Cléirne, aḡur ar conur mar fuaiaḡ iad go léir d'a ḡeacapaḡt iad. Do fuaiaḡ bainne na mbroc, puo ba ḡóic le h-aoimne náir b'féirir a ḡ'fáḡail pé cuairḡac a ḡéanpí ḡó. Do fuaiaḡ an rmiar, aḡur ḡur ḡóic le uime náir b'fólaír a raib de mucaib fiaḡaine i n-éirinn do mairbúḡaḡ cun é fáḡail. Do fuaiaḡ blonag an tuirne fínn náir puḡaḡ aḡur ná raib le bpeit. Do fuaiaḡ an cuac aḡur i aḡ ceileabpaḡ roir an d'a nollais. Ba ḡóic le h-aoimne náir b'féirir an cuac ran d'fáḡail ac do fuaiaḡ i. Do fuaiaḡ an t-eac maḡac aḡur an bpat iolḡaḡac, ḡéanta de líon an rúḡáin ealla. Cé mearpḡaḡ go b'féirí an bpat ran d'fáḡail, ac do fuaiaḡ é. Níor máit an baíl ar Muirnean ḡur fuaiaḡ an t-eac maḡac. Ní b'fuaír Muirnean "ácar ar muin an eic."

Bí Méib i ḡcuairḡ-cár a d'iarrairḡ cúimneam ar puo éirín náir b'féirir a ḡ'fáḡail. Fé ḡeirpeḡ do cúimníḡ rí air, dár léi. Táinig oirḡce do meap rí a bí oirpeam-naḡ. I n-aimpír na h-lirde ab ead é. Bí ríoc aḡur rneacḡta ann. Ní baogal go raib don cōrramíola ann, ná don rmeapa duba ar rḡeacáib.

I láir na h-oirḡce, aḡur an Tríomḡáim go léir 'n-a ḡcōḡlaḡ, cuir Méib liaḡ airḡi, liaḡ a bí níba cāoile aḡur níb' aoirḡe aḡur níb' fiaḡaine 'ná don liaḡ d'ár cuir Muirnean airḡi. Do léim ḡac aoimne ar a cōḡlaḡ.

Do lean an liac a5 éiríge a5ur a5 capaó a5ur a5 dul
 30 i bpiáúaine, 5o tóti 5ur méar 5ac doinne ná maib don
 bean beó a b'féarfaó a leitéiró b'fuaim a cúir ar a
 h-uét ná ar a r5óirnaig. Bíodar deimniúteac 5ur ó'n
 rao5al eile do táinig an liac a5ur 5ur b'i Muiréan
 a táinig cúca a5ur do cúir an liac ran airtí, a5ur 5ur
 35 b'amlaib a bí pí cún díogaltair éigin a d'éanam ar
 5uaire mar 5eall ar an tcionóir5, a5ur a fíor acu
 5o léir nár b'é 5uaire fe n'oeár an tionóir5 ac i féin
 nuair iarrí pí an t-eac maibac.

Bí 'fíor a5 Seanaacán nár b'aoimne ó'n rao5al eile
 40 do d'ein an liac uaibárac. Bí 'fíor aige 5ur b'i méib,
 a ingean féin do cúir an liac airtí.

"Caó é rin oir, a 'ngin ó?" ar reirean léi.

"Mian a táinig dom, a aitar," ar ríri, "a5ur mura
 b'ra5aó mo mian 5eóbaó bár.

45 "Caó é an mian é?" ar reirean.

"5o ttabarpi cú5am," ar ríri, "lán beinne mo
 bpiat de rméaraib duib, a5ur iao 5o bpeá5 móir miltir
 aibig."

"A 5amain," arpa Seanaacán, "cá b'raigpi rméara
 50 duib um an taca ro 'bliadóin!"

"Ní foláir iao b'rá5ail," ar ríri, "nó ní beaó-ra
 ab'raó beó."

Bí an lá a5 teaét. O'imti5 Seanaacán amac cún
 dul pé d'ein ti5e 5uaire. Buail 5uaire uime a5ur é
 55 a5 teaét a5 ríarrai5e na Tpomóáine. Tá5aó pé
 5ac don maidion cún na ríarrai5e rin do d'éanam.
 Bí ríeasra pó5anta rá5alta aige 5ac maidion ó
 lá na rocpaíoe. Bí pé deimniúteac 5o maib an
 ríeasra pó5anta le rá5ail aige an maidion ran, leir.
 60 Deannui5 pé do Seanaacán. Deannui5 Seanaacán
 dó.

“Conur atátar iníu aš an muintir móir máit reo, a níš-ollam?” arsa Suipe.

“Ní raibtar riam níba méara, a ní,” arsa Seanacán.

“Cao pé ndéar ran?” arsa Suipe.

65

“Mian a táinig do dhúine ašainn, a ní,” arsa Seanacán.

“Níl ac an mian do folátar, a níš-ollam,” arsa Suipe. “Cao é an mian é ašur cé do go dtáinig pé?”

70

“Do m’ ingin féin, do méib, iread táinig pé, a ní,” arsa Seanacán, “ašur ir easal liom-ra, a ní, sur mian é náic féirir a ó’fáílail.”

“Cao ’tá uairi, a ní?” arsa Suipe.

“Lán beinne a brait de rméaraib duba, a ní, ašur iad a beic breáš móir aibis milir,” arsa Seanacán.

“Níl ac iad do folátar, a níš-ollam,” arsa Suipe, ašur o’iompuis pé abailte.

Bí pé i scrudó-cár. Ní féadfaó pé cuimneam ar don áit ’n-a bfeadfi rméara duba ó’fáílail um an dtaca ran de bliadain. “Mearam go dteiprío an méir reo ar marbán féin!” ar seiréan i n’aigne.

80

Tus Suipe ašaró ar Gleann an Sgail. Bí marbán aš teact ’n-a coinnib amac ar an nGleann.

“Cao é reo oir anoir, a ní?” arsa Marbán.

85

“Méara, a bráctair, go mbeaó ruaimnear ašam ór na miantaib tar éir báir dhúine na Cléire. Ní mar rin atá ac ar a malairt de cúma,” arsa Suipe.

“Ašur cé ’tá aš déanam toirimir anoir duir, a ní?” arsa Marbán.

90

“Tá,” arsa Suipe, “Méib, ingean Seanacáin.

“Cao ’tá aici ’á déanam?” arsa Marbán.

“Tá an Tromóáin go léir curta ar a meabair aici. Ir meara i ’ná Muiréan react n-uairé. Táinig mian

95 "Dí aḡur ír ead̃aí l'iom ná fuil ar cúmar doinne an
 mian a foláchar dí. Lán beinne a b'rait de rméaraib̃
 duib̃a ad̃a uaiti, 7 iad̃ a beic̃ go b'reáḡ mór milir aibis̃.
 Bí an éuac̃ deacair go leór a d'fáḡail. Cuirir-re an
 éuac̃ mair̃b̃ aḡ ceileab̃rað, i muict̃ cuaiḡe beó. Ba
 100 mór an obair̃ duic̃ é d'éanam̃, ac̃ do d'einir̃ é. Ní
 feicim conur̃ ír f'éoir̃ duic̃ doñ ruo do cúir̃ i muict̃
 na rméar̃, aḡur iad̃ b'reáḡ mór milir aibis̃, um an
 r̃taea ro 'b'liad̃am̃."

"An cuim̃in leat, a ní?" ar̃ra Mair̃b̃án, "an lá
 105 úo i r̃torac̃ Meic̃im an f̃ogmair̃ reo a ḡaib̃ t̃orainn
 'n-a iab̃air̃ aḡ f'iaðac̃ i nḡleann an Sḡail?"

"Ír cuim̃in go maic̃," ar̃ra Suaire. "Bí mo cú
 aḡam ar̃ éil nuair̃ éir̃is̃ an f'iað. Do r̃ḡaoilear̃ an
 cú d'á h-éil, aḡur do lean an cú an f'iað amac̃ ar̃ an
 110 nḡleann aḡur mair̃b̃ rí an f'iað."

"D'f'éoir̃ nác̃ cuim̃in leat, a ní," ar̃ra Mair̃b̃án,
 "an níð a cúit̃ amac̃ nuair̃ a léim an cú aḡur a t̃ar-
 ains̃ rí léi tú p̃oinnt̃ r̃uḡe r̃ar ar̃ t̃áimis̃ leat i do
 r̃ḡur d'á h-éil."

115 "Ír cuim̃in l'iom ḡur r̃uḡ duine éis̃in mo b'rat uaim̃,
 ac̃ ír cuma r̃an," ar̃ra Suaire.

"Ní duine do r̃uḡ an b'rat uait, a ní," ar̃ra
 Mair̃b̃án, "ac̃ d'uir̃eóḡ a r̃uḡ ḡreim ar̃ an mb'rat
 d'ir̃eac̃ le linn na coñ doo' t̃ar̃rac̃ 'n-a diaið. Do
 120 r̃ḡaoilir̃ an b'rat leir̃ an ñd'uir̃eóis̃. Fé mar̃ ír ḡnác̃
 leat i ḡcóm̃nuir̃e ḡac̃ doñ níð a h-iarr̃tar̃ oir̃ do
 leogaint̃ leir̃ an t-é a d'iar̃p̃ann é. B'ior-ra aḡ f'eac̃-
 aint̃ ar̃ an nḡníom̃ a d'einir̃ an uair̃ riñ, a ní, aḡur bí
 'f'ior aḡam go mbeað buað t̃'oimis̃-re ar̃ an ñd'uir̃-
 125 eóis̃ riñ. Tánas̃ cun na d'uir̃eóis̃e. Fuair̃ar go
 r̃aib̃ rméara ar̃ an ñd'uir̃eóis̃, cuir̃ acu deaḡis̃ aḡur
 cuir̃ acu aḡ t̃or̃núḡað ar̃ duib̃ac̃aint̃. Do leac̃ar do

briat-ra oréa asur d'fásar ann é ó rin. Níor leos an briat ran ríoc ná rneácta ná d'roic-šaoit éúca, tré bitin t'oinis-re. Tré bitin an oinis céadna 130 tá an éuro der na rméarab rin a bí deas an uair rin aibis anoir, asur an éuro acu a bí duú an uair rin ip cuma nó mil iad anoir. Téanam so d'tairbeánad duit iad, a pí."

D'imtiseadur asur fuaradur an d'pireos asur briat 135 an ríos anuar uiréi. Do eos Marbán an briat. Bí iongnad a éroide ar Šuairé nuair a connaic ré na rméara breácta móra ciarúda, asur an d'pireos as lúbad so talam fúta, bíodur éom trom ran. Tus Marbán mair leir asur ríoc ré na rméara asur éur ré 140 ar an méir iad. Do ius Šuairé leir iad asur ipé a bí so lán d'ácar. Níor rtao ré so n'oeasaid ré so teaglac na Tromdámé. Do tusa na rméara do Méib asur d'it rí a d'óitín díob. Ní ró-mór díob a d'féad rí a d'íte mar bíodur ró-borib, ró-milir. Bí rí so 145 cráirde asur so cancarac asur so mioršaireac 'n-a éroide asur 'n-a n-aighe. Ní raib don éoinne aici so b'féadpí na rméara ran do folácar. Bí rí deim-nisctéac so d'teipreac ar an ríš iad d'fásail, asur annran so n-aoirfad an Tromdám é asur so mbead 150 an díogaltar déanta aici air; so mbead d'eipreac le "Šuairé an oinis" mar ainim air, asur so mbead ré ré marla or cómarí fear éireann so deó.

Do lean cogarac asur ceirtúicán ra Tromdám asur i dteaglac Šuairé féin i dtaob na rméar ran, 155 daoine 'šá fiarraiše d'á céile cá b'fuarad iad, so d'tí sur éainis an ršéal so léiramac. Annran ipéad bí an fear asur rtao ar Méib, nuair a fuair rí sur b'amlaid a bí tuillead oirdeiréir éurca aici ar élu Šuairé i n-meac don d'orcúšad beit déanta aici air. 160

Bí an cancan ceadna ar tuilleadh de'n Trombáim, ac
 bí áfach ar bárr ar an gcuid ba mó acu. Bí rianach
 ar an gcuid rin díob nuair ariughadar ar dtúir i
 dtach na rmeáir, ac nuair a fuair na rmeáir
 165 duibhíodar ná raib don níos le teip ar Suairé.

CAIBIDÍOL A CEATHAIR-DÉAG.

mian neantósach.

Bí ruaimnear sa Trombáim ar feadh tamaill. Bí
 méib go réim agus go sealtáiríteach le gach doimne,
 ac bí an fear agus an miorghair agus an cancan
 iriú 'n-a ciorde, agus i go loirgite agus go ríolta
 5 nuair náir féad sí don díoghbáil a déanam do Suairé
 leir an mian a táinig di. "Ní h-amháin," ar riri 'n-a
 h-aighe féin, "Sur teip oim don díoghaltar a déanam
 ari, tar éir a bfuil déanta aige oim agus tar éir
 an anbháir a tug ré do mhuiréan bocht, ac ir amháin
 10 atá a clú agus a cáil curta i méid agus i n-oirdearcar
 agusam! Ir truaigh an ríeal é!"

Táir éir poimnt aimiré táinig mian eile di. Cuir
 sí an liach airt, mar ba ghnáth, i láir na h-oirde. Siú
 cúicí a h-áir.

15 "Cad é seo oim, a 'ngin ó?" ar riréan.

"Mian atá tagaithe dom, a áir," ar riri.

"Cad é an mian é, a 'ngin ó?" ar riréan. "Go
 raiginn ar éair do Duirlar Suairé, a áir." ar riri,
 "agus Sur 'n-a luige i mbreóiteacht a geóbhainn

Suaire nómam asur an uile duine d'a bfuil 'n-a 20
teagla.

"Ó!" arsa Seanaacán, "Cao éuise duit a leicéir
rin do má, a 'ngin ó, 7 a bfuil de tairbte as Suaire
'a déanam dúinn! Dá mbeaó ré ar an bfeair ba
meapa 1 n-éirinn, asur dá mba díogbáil asur coir- 25
meas a beaó aise 'a déanam dúinn coitcianta, ní
féadfa ní ba meapa 'ná ran do teact it' aigne!
Cao éuise duit cuimneam ar a leicéir?"

"An bfuil 'fíor asat, a ádair," ar riri, "Sur cuma
mire nó an neantóg?" 30

"Ní féadair, a 'ngin ó," ar reiréan, "asur ní lúga
'ná mar a tuigim conur a baineann an neantóg leir
an rgeal."

"Dá mbeifá-ra, a ádair," ar riri, "lá ó maidin
so h-oirde as déanam aipeadair ar éor neantóise, as 35
cur uirge ar an neantóg rin asur 'gá leaúgáó so
maid, do loirgfead an neantóg ran tura, a ádair, óm
luat dípead asur so loirgfead rí duine náir deim don
tairbte maí. 1r mar a céile mire asur an nean-
tóg ran. Ní fearr liom duine a éirí as fágaíl báir 40
'ná an t-é 1r mó deim de tairbte maí dom."

Ní deir an leabair sur imtí Seanaacán láirpead as
triall ar Suaire. Ní deir an reana leabair ac, "Do
ruadair ar an oirde rin so dtáinig an maidin."

Táinig Suaire ar maidin, mar ba gnaó leir. Táinig 45
Seanaacán éuise.

"Conur atáir as an muintir móir maí reo iníu?"
ar sa Suaire.

"Ní maí an donur 1 gceair maí orainn so dtí
iníu, a rí," ar sa Seanaacán. 50

"1r óle é rin, a rí-ollam," ar sa Suaire. "Cao
'tá tagairte orair?" ar reiréan.

“Mian eile a táinig do m'ingín-re aréir, a pí,”
 arsa Seanacáin.

55 “Cad é an mian a táinig di, a pí-s-ollam?” arsa
 Suairé.

B'fada sup innir ré an mian do. Bí náiré air. Fé
 deireadó d'innir ré dó é.

D'iompuig Suairé uairé san labairt. Táinig ré
 60 as triall ar Mairbán.

“Cad é seo oir anoir, a pí?” arsa Mairbán.

“Ní deirim, a b'rádaí,” arsa Suairé “ná go bfuil
 Méib, ingean Seanacáin, ar a meabair.”

“Cad é an cúir atá asat leir an méirí rín do ráó,
 65 a pí?” arsa Mairbán.

D'innir ré an mian do Mairbán.

Níor labair Mairbán go ceann tamail.

“Tuigim,” ar reirean, fé deireadó. D'imtíis ré
 asur eus ré leir d'a buidéal.

70 “Féad, a pí,” ar reirean. “Tiocfaid pí ríú
 amáiread as triall oir. Ní h-alaid d'úinn don pur do
 tabairt le ráó di. Bíodó duine amuic asat as fairé.
 Nuair a éirí as teact i tabairt b'raon ar an mbuidéal
 ro do gac duine deo' muintir,— Ac r'at! Ir
 75 fearr dom féin dul leat anoir,” ar reirean. Táinig
 an beirt go Duplar Suairé an oirde rín.

Cóm luat asur táinig b'eadad an lae, amáiread
 a bí cúgáinn, do cúir Mairbán duine amad as fairé
 an b'ódaí a bí ó tís na Triomdóime go Duplar Suairé;
 80 “asur,” ar reirean leir an n'duine, “cóm luat asur
 a éirí bea as teact p'ead irtead asur innir dom é.”

Annan d'imtíis ré féin asur dubairt ré le Suairé
 ártad maí mór fíona tabairt cúise, asur gloine
 i n-asaid gac duine d'a raib ra teaglac. Annan
 85 d'órvuig ré an uile duine d'a raib ra teaglac do

éabairt éirí, agus éirí ré 'n-a fuirde iad 'n-a
timcheall ar fuirdeáib. Níor b'fada gur plean
éirí irteac an fear a bí agus déanam na fear.

“Tá sí agus teac,” arís fear.

“Tá go maí,” arís Marbán, “Suir annan,” ar 90
feirean.

Do líon Marbán gloine fíona cun an uile duine
d'a maib láirteac, agus gloine cun Suair agus gloine
dó féin.

“Ólaimir pláinte an ríog, a clann ó,” ar feirean, 95
“pláinte Suair!”

Do dís gac doinne a gloine. “Búir pláinte go
léir!” arís Suair, 'sá b'fada, agus do dís ré
a gloine féin.

“Imtigh go léir a coileac anois go ceann tamail,” 100
arís Marbán, “agus maíad-ra a coileac leir. Tá an
fíon ro láidir go maí. Coileacaimís gear agus
cuirimis dinn é.”

Do imtigh gac doinne cun a leaban féin. Níor
b'fada go maib an uile duine acu com b'fada agus 105
beac ré d'a mba 'n-a luíge i n-éagruar a beac ré, plán
beo mar a n-innirtear é!

Táinig Máib. Bí na d'oirre go léir ar oisailt.
Buail sí irteac. Ní maib doinne agus riubal an tige
noimprí. Cuair sí irteac in na reomraib coileac. 110
Ní maib reomra acu gan duine b'fada ann! Connaic
sí, dar léi, gur b'éagruar a bí ois a go léir. Táinig
r'ganmaic uirí. Do rí sí abailt. Ar éigin a r'poir
sí an baile, bí sí com las ran. Sin sí ar a leabair.
Táinig an t-éagruar d'airírib uirí féin, agus ar 115
éigin báir a táinig sí uair!

An t'uirre 'n-a maib sí imtigh ó Duirar Suair, d'ól
Marbán gloine eile fíona agus tús ré gloine do

Šuaire ašur ſloime do'n uile duine de muintir an
120 teaſlaig, ašur b'í an b'péiteaáct imtiſte ſlan cóim
tapair d'ipeaá ašur do táinig p'í.

'Sa dá buiréal úo ipaá b'í an b'péiteaáct ašur an
leigear. Cuir Marbán b'raon a' buiréal acu ra b'píon
a cuir pé inr na ſloimib ar d'úir; ašur annran cuir
125 pé b'raon ar an mbuiréal eile ra b'píon a cuir pé an
tapina h-uair ionta. Níor tuis doinne acu, ac Šuaire
féin ašur Marbán, cao a b'í déanta, ná cao pé n'oeár
é déanam, ſo ceann ábpaó 'n-a d'iair ran.

An fáir a b'í Méib 'n-a luighe, ašur an t-éašepuar
130 uiréi, bíod p'í coitécianta 'ſá maoirdeam ſo raib d'ioſ-
altar déanta aici ar Šuaire ašur ar a teaſlac pé
deirpaó; ſo raib éašepuar curéa aici oréa ſo léir,
ašur náir baóſal ſo d'tiocraoir uair. Níor cuir
doinne don t'ruim 'n-a caint, ámtaá; dar leo ní raib
135 ra caint rin ac p'peaápaóirí. Dá mb'é Seanaacán
féin é, níor tuis pé cao d'imtiſ uiréi, ná cao a cuir
an t-éašepuar uiréi. Táinig p'í cúici féin. Annran
do h-innreáó d'í ná raib Šuaire ná a muintir b'péite
i n-aon cóir i ſcaiteam na h-aimpire 'n-a raib riri 'n-a
140 luighe.

"Ná p'eaair mo dá fúil iao ſo léir 'n-a luighe le
h-éašepuar," ar riri, "an lá a éuaóar ſo Duplear
Šuaire! An é paóare mo fúil a bainpeá d'iom."

"Ío' curó ſola féin a b'í pé," arpa duine, "Ír ar
145 éigin a b'ir taſaite ábaile nuair a éuaóar-ra ſo Duplear
Šuaire, le teaátaireaáct ó Seanaacán, ašur ní raib
doinne b'péite ann!"

"Ío' curó ſola féin a b'í pé, a 'nſín ó," arpa
Seanaacán. Cuir an rſéal amúda í. Ní feroir p'í an
150 traóſal cao é an b'p'ig a b'í leir.

Nuair a táinig Méib cúici féin ó'n mb'péiteaáct,

ní féadad rí ḡan beic coitcianta aḡ maectnam ar an
ḡcuma 'n-a bpeacair rí muintir teaḡlaig ḡuaire 'n-a
luighe ra n-éaḡcuar an máirion a tuis rí an cúair.
D'á méir maectnam a deir rí ar an raḡaric a connaic rí 155
an máirion ran, iread ba ḡaingine a cúair 'n-a luighe
uircti náir b'adon rpeabpaoíóí a bí uircti, ná adon cōir-
uighe fola, ac an nio a connaic rí ḡo raib ré oíreac
mar a connaic rí é. Annran bí rí 'ḡá fiarraighe ói
féin, má bí na ḡaoine rin ḡo léir 'n-a luighe ra n-éaḡ- 160
cuar ran, mar a connaic rí iad le raḡaric a rúil, conar
a tárla ná peacair doinne eile iad? An teaectaire
a cúair roir ann láirpeac bailt tar éir i féin do
teaect ó'n áit, conur ná fuair ré doinne bpeóite ra
teaḡlac, ac iad ḡo léir 'n-a raoḡal aḡur 'n-a pláinte 165
aḡur ḡan focal a' beal doinne i ḡtaob ḡalaír ná
bpeóiteaecta? Bí 'fiar aige, ḡan amrar, ḡur tuḡad
ḡloine fiona ḡó cōm luac aḡur cúair ré irteac. Aḡur
do h-innreac ḡó ḡo bfuair ḡac doinne ra teaḡlac
cúpla ḡloine fiona an máirion céadna, aḡur ḡo raib 170
an fion ana láirir, i ḡtreó ḡur cúir ré cuir acu ar
meirge. Ac, níor cúir ré adon truím ra caint rin,
níó náir b'ionḡad. Bí 'fiar aige ḡo ḡian-mair ná
raib éaḡcuar, ná adon bpeóiteaect eile ar doinne d'á
raib ra n-áit oíob. Nuair adubairt ré le méir ná 175
raib tinnear ná bpeóiteaect ar adon duine d'á raib
i ḡteaḡlac ḡuaire nuair a connaic ré féin iad, d'innir
ré an fionne. Níor cúimniḡ ré i n-adon cōir ar an
nḡloine fiona, níó náir b'ionḡad. Ní lúḡa 'ná mar
a cúimniḡ doinne de muintir ḡuaire ar adon níó 180
i bfuirm bpeóiteaecta. Méar ḡac duine acu ḡur
b'amlaíó a bí ré féin beaḡáinín ar meirge, bí an fion
cōm láirir rin. Bí ḡac doinne acu, amtae, 'ḡá deánam
amad ná táimḡ adon meirge ar fein, bíóó ḡo ḡtáimḡ

185 iarrfaíct meirge ar an gcuid eile. D'á méid maíctnam
 a deim Mléib ar an rgeál, 7 ní féadad pí é cup ar
 a h-aighe, ipead ba mó a cuaid pé ra muileann
 uircti.

Ní raib pí abfad tagaíte ar an mbreóiteadct, agus
 190 a neart as carad uircti, nuair a labair pí le n-a máctair
 i rtaob an rgeíl.

“ Ní h-aon maíct duit beic liom, a máctair,” ar rípe,
 “ ná beic 'gá cup 'n-a luige oim sup im' cuio pola bí
 pé. Bí mo cuio pola cóim rocair an maícton ran
 195 dípead agus 'tá pí anoir. Ní raib aon coimne asam
 go bpeicinn aon duine breóite i rtaeáglac an ríog
 an lá ran. Bíor deimniúctad ná peicinn, agus
 annran go mbead teipíte ar Suairpe mo mian do tab-
 airt dom, agus go scaitpead an Tromdám Suairpe
 200 d'aoirad, agus mar rin go mbead díogaltar deanta
 asam air. Nuair a ríoiréar an ríge-aeáglac bí na
 díoirpe go léir ar dian-leadad ríomam, agus san duine
 ná daonnairde le peirgint i n-aon ball ar fuio an
 ríge-tíge. Cuadair rípead i reómra agus connac duine
 205 ra leabaird ann, 'n-a luige le h-éasruar, cóim roiléir
 agus do connac éasruar ar aon duine ram. Cuadair
 rípead i reómra eile. Connac duine eile ra treómra ran,
 agus é ra cár céadna, agus na cómarctái céadna air.
 Cuadair rípead ra rímad reómra; agus ra ceatramad
 210 reómra. Bí an níó céadna le peirgint inr gac aon
 treómra acu. Pé deipead do mócuigeir mo cuio
 pola as corruige, agus táimig ríannrad oim, agus do
 rítear ar an áit. Ir ar éigin ir cuimín liom conur
 a ríoiréar an áit reo arír. Bíodar go léir 'n-a luige
 215 i n-éasruar; plán mar a n-innréar é! Ná bíod
 aon ríoc d'á meiradctal oirt, a máctair.”

“ Má'r ríor do cáint, a 'ngín ó,” ar ran máctair,

“ ní féidir an rḡéal do tuisḡint ac ar don cuma amáin.”

“ Agus cad é an t-aon cuma amáin é rin, a 220
má táir? ” ar ran inḡean.

“ Uein Marbán míorbuilt éigin ar muintir ḡuaire,
i dtreo ná beiréa-ra san do mian a d’fáḡail,”
ar ran má táir.

CAIBIDÍOL A CÚIG-DÉAG.

SAILL AN LUIN UISGE.

“ Cad i an míorbuilt d’fearaḡ ré a déanam oirḡa ! ”
ar ran inḡean.

“ Ní fearaḡ, a ’nḡin ó,” ar ran má táir, “ veir a lán
daoine gur naom é agus so ndeineann ré míorbuiltí.
D’airḡear-ra so ndeaḡaíḡ ḡuaire so Fionarḡal na 5
féile nuair a h-innreaḡ do an mian a táinig tuit-re,
agus so raiḡ ré aḡ ḡuirḡe so cruairḡ cun Dé é cábairḡ
raor ar an bpúnc ’n-a raiḡ ré curḡa aḡat, agus ra
n-am ḡcáḡna so raiḡ Marbán i nḡleann an Sḡail aḡ
ḡuirḡe so cruairḡ cun Dé, leir, ’ḡá iarraiḡ ar Óia muintir 10
tear ḡuaire veir ’n-a luige i nḡalarí tḡom éigin ríomá-
ra, an maíḡion ran, agus iad a veir rḡán aríḡ ó’n
nḡalarí cóm luat agus cábairḡa do cúl leó. Annran
beaḡ do mian fáḡalta aḡat-ra, agus ní h-aoríḡ
ḡuaire, agus ní beaḡ doḡarí deanta d’aoinne.” 15

“ Seaḡ, a má táir,” ar ran inḡean, “ agus tair-
beánraḡ ran conur a tárla so bḡeaca-ra iad so léir ra

b'pheidteaó, agus ná feacaíó an teaótaíre úo a éuaíó
ann láit'péac im' óiaíó tinnear ná b'pheidteaó oí'ca!

20 "Cáirbeán'pao go dípeac," ar'p'ran má'taí'p.

"Mura'p'p óein an clea'p ran 'oó'ca'p 'o'aoínne eile,
óein pé 'oó'ca'p agus díog'óáil 'oóm'-pa. Cui'p Ma'p'óán
gala'p ar muint'p'p S'uaí'pe agus baín pé 'oíob a'p'p'p é go
luaó. Cui'p an gala'p ran gala'p o'p'm'-pa, agus ní go
25 luaó a p'sapa'p leir an ngala'p," ar'p'ran ingean.

"I'p f'io'p, a laog," ar'p'ran má'taí'p, "agus má tá
díog'alta'p a'gáinn le 'oéana'p ar S'uaí'pe ma'p'p g'eall ar
na 'o'p'oc'-bea'p'taí'p a'tá 'oéanta a'ise o'p'ainn, tá díog'alta'p
éóm 'oian leir a'gáinn le 'oéana'p anoí'p ar Ma'p'óán
30 ma'p'p g'eall ar an mb'pheidteaó ran a cui'p pé o'p't'-pa.
'Oo éaill buime na Cléí'pe a h-anam ma'p'p g'eall a'p'
p'éin agus ar S'uaí'pe, agus ba p'ó-'oó'ba'p'p 'ouit'-pe
t'anam a éaill'eam'aint, leir, ma'p'p g'eall ar an mb'eí'p't
g'eá'ona."

35 "Tá eagla a'g teaó a'gá'-pa, a má'taí'p, p'oi'mí'p an
mb'eí'p't," ar'p'ran ingean. "Ní maí't liom a éuill'eao
cui'p í'p'teao a 'oéana'p o'p'ta. Má 'oein Ma'p'óán an
m'io'p'buí't p'in a'p'eí'p'p,—má cui'p pé an b'pheidteaó ran
ar muint'p'p S'uaí'pe, agus má baín pé 'oíob a'p'p'p í éóm
40 ta'p'aí'ó, ní h-aon 'oóicéin é; agus ní h-aon iontaoí'ó é.
Ní 'oéan'p'ao'-pa a éuill'eao cui'p í'p'teao a'p'. Má tá
ta'gáit'e a'gáin ó n-a élea'p'aí'ó aon uaí'p amáin, ca b'f'io'p
'oom a' 'o'io'c'p'ainn uaó'a an ta'p'na h-uaí'p! Ní pa'g'ao
pa éonta'ba'p't, an ta'p'na h-uaí'p. I'p fea'p'p'p gan 'oul.
45 'Ní é'gánn an c'p'á'p'gín p'lán ó'n 'o'ob'a'p'p'p g'cómnui'óe.'
é'gá'ao'p'p a mian 'o' buime na Cléí'pe. B'feap'p'p 'oí
ná ta'ba'p'p'aí'óí'p. Ní ta'ba'p'p'aí'óí'p mura mb'eao gup
h-ia'p'p'ao' o'p'ta é ta'ba'p't 'oí. Tuí'g'io p'iao go maí't
go n-a'oi'p'p'io an t'p'om'óáim S'uaí'pe má téi'p'eann a'p'
50 mian aon buime a'gáinn 'o' p'olá'ta'p. Caill'p'io Ma'p'óán

an t-anam nò ní òeipprò ran. Caillprò pé an t-anam,
leir, nò d'éanfairò pé díogaltaí ar sáe doinne atá as
cupi s'uaire i s'contabairt. Aírúgim go b'fuil áro-
féarís air mar s'heall ar an t-oiric fionn. Ir d'óic liom,
a má'chair, sup fearr éiríge ar mar s'gnó. Ní'l don 55
iarracht d'ár d'eineamair fóir ná fuil s'abta i n-ár
s'coinnib ar dá cuma. I n-inead díoghbála d'éanam
do'n ríis ir amlaib atá tairbhte d'éanta asainn do,
asur i n-inead tairbhte d'éanam dúinn féin ir amlaib
atá b'reóiteacht, asur contabairt anama, asur báir, 60
tabairt asainn orainn féin. Ir fearr éiríge ar."

"Éiríge-re ar má'r maic leat é, a méib," arsan
má'chair, "Ní éireóacht-ra ar go ceann tamail eile.
Má'r maic leat-ra leogaint do m'arbhán asur do
s'uaire beir as masad fút ní'l bac oir ann. Ní 65
leogacht-ra d'óib beir as masad fúm, má'r féidir
liom a m'airt de cúram a cupi oir. Iriad ba bun
leir an mbáir a táinig ar Dálán uair. Ir eól duit
sup b'iad ba bun leir an ana-báir a táinig ar Duime na
Cléire. Ní d'óca go ndéarfair náe iad ba bun leir 70
an éasruar a táinig oir féin. Ir las an beairt
r'sailead leó anoir tar éir a b'fuil d'éanta acu."

"Soó, a má'chair," arsa méib, "b'féidir sup
tuillead, a bead níra meara, a d'éanfairt oirainn.
Má tá ar cumar m'arbhán míorbuiltí d'éanam, conur 75
ir féidir dúinne don ceairt a baint de?"

"Ní'l ar a cumar don míorbuiltí d'éanam. Ní'l
ann ac cleairt. Pé r'séal é ní éireóacht-ra ar go
mbainead féin t'rail ar a cleairt, nò ar a míor-
builtí," arsan má'chair.

80

Ní raib ad'fad tar éir na cainte rin ioir an má'chair
asur an ingean, go dtí sup bainead seir i lár na
h-oiríce ar a raib i dtí na t'romdámie. Cuir b'úgíro,

mácair m'éibe, liac uatbárac airtí. Siúo ag triall
85 uirtí a fear, Seanaacán Seanfíle féin.

"Cad é rin ort, a banflait?" arya Seanaacán.

"Mian atá tagaithe dom, a níg-ollam," ar riri,

"agus mura b'fágo mo mian ní beiré mé ab'rao beó."

"Abair an mian, a banflait," arya Seanaacán.

90 "Go dtabairfí mo dóicín dom," ar riri, "de faill
luin uirge."

"I'r deacair an mian ran o'fágail, a banflait,"
arya Seanaacán.

"Pé deacraíocht atá ann, a níg-ollam," ar riri, "ní
95 foláir é o'fágail nó ní beaó-ra beó."

Cuireadair díob an oirde rin. Táinig Suaire ar
maidin.

"Conur atátar ag an muintir móir maic reo
indiu?" arya Suaire.

100 "Ní raib an rgeal nam níba méara againn, a ní,
'ná mar atá indiu," arya Seanaacán.

"Conur ran, a níg-ollam?" arya Suaire.

"Mian a táinig do duine againn," arya Seanaacán.

"Cad é an mian é?" arya Suaire, "agus cé do
105 go dtáinig pé?"

"Do b'riú, ingean Oinícheirne, mo bean-ra féin,
iread atá an mian tagaithe, agus iré mian atá tagaithe
óí ná go dtabairfí óí a raic de faill luin uirge."

I'r deacair an mian ran o'fágail, a níg-ollam," arya
110 Suaire, "ac' geóbtar é."

Táinig Suaire ó'n áit, agus iré a bí go trioma-
choirdeac. Níor b'fáda gur carao Marbán air.
Beannuigeadar o'á céile.

"Cad é an brón ro anoir ort, a ní?" arya Marbán.

115 "Mian atá tagaithe do duine ra Triomdám," arya
Suaire.

“Tar éir an tuisic finn an ead?” arsa Marbán.

“‘Sead go deimhin,” arsa Suidie, “asur ir easal liom sur deacara é ‘págal ‘ná blonag an tuisic finn a ‘págal.”

120

“Cad ‘tá uata anoir?” arsa Marbán.

“Buisio ingean Oimicéirne adeir ná beirí rí abrad beo mura bpaigirí rí a ráit de fáill luin uirge,” arsa Suidie.

“Siní an banflait, bean Seanacáin féin,” arsa 125 Marbán.

“Irí go díreac,” arsa Suidie.

“Tuisim,” arsa Marbán.

“Cad a tuisiann tú, a bpaicair?” arsa Suidie.

“Tuisim,” arsa Marbán, “sur dóic liom ná 130 beag leir an ingin der na miantaib. Bí dúil ra galair aici. Ba maic léi daoine eile ‘péirgint i ngalar. Fuair rí féin bpeir asur a ráit de. Ba ró-dóbair di é beir ‘n-a galair báir aici. Ni beag léi de. Tá an máicair ag tabairt fúinn anoir. Bain an éluar anuar 135 ó’n sceann díom-ra mura dtugad cuairt don lae orca rúo, tré n-a céile dóib, asur mura mbainead an móir-éuir asur an mianfuiaic i n-donpéac dóib! Dóirfáir ríad ar an dtoric fionn fóir, seallaim duit é.”

140

“Ac conur a seóbtar a dóicín de fáill an luin uirge do mnaoi Seanacáin, a bpaicair?” arsa Suidie.

“‘A rseal féin rseal gac doinne asur rseal an caic a pírcín,” arsa Marbán. “Mo rseal-ra an toric fionn,” ar reiréan, “asur do rseal-ra fáill an 145 luin uirge, a ní, bíod sur ró-olc an díol ar Buisio é rólaicair di. Bíod aici go fóil. Ná bíod ceir orc, a ní. Ir eól dóm-ra ca bfuil an lon uirge rin. Tá teaglaic ban maigalta ticar i dtuam dá Sualann,

150 aḡur iṛ aḡ na mnáib̃ maḡalta ran atá an lon uirḡe
 rin. Éan ionḡantaḡ iṛeaḡ an t-éan ran. Táir
 naoi b̃piciṛ bean maḡalta ra teaḡlaḡ ran, aḡur nuair
 a luiḡeann an bean deiṛeannaḡ oíob̃ ar a leabaíṛ cun
 coṛlata reinneann an lon ran ceól oíob̃, ḡur cuma
 155 é nō ceólta na b̃plaitear, le binnear aḡur le h-aoib̃-
 near; i oṛpeḡ ḡo oṛuiteann a ḡcoṛlaḡ láitṛeaḡ oṛta
 ḡo léir, aḡur ḡo n̄deinṛ riao coṛlaḡ ruairc, rámh,
 beannuiḡte, deaḡfláinteamail. ḡeḡbair-re an lon
 ran, aḡ ní foláir ouit naoi b̃piciṛ lon a ḡabairc oíob̃
 160 air. Aḡur ḡo deiṛin iṛ fearr é 'ná an naoi b̃piciṛ
 lon a ḡabairc oíob̃."

Do tugaḡ an naoi b̃piciṛ lon oṛ na mnáib̃ maḡ-
 alta, aḡur do marbuiḡeaḡ an lon uirḡe aḡur do
 tugaḡ an trail oṛ ūriḡo. Do h-airiḡeaḡ an rḡéal
 165 ran ar fuir na h-éireann. B̃i fearḡ ar an uile oúine
 o'airiḡ an rḡéal, aḡur iṛé ruo doṛbairc rir éireann
 o'aon ḡuḡ, náir b̃piú an Tr̄omḡáim̄ ḡo léir, i oṛeannṛ
 a céile, an t-éan ran do marbuiḡeaḡ mar ḡeall oṛta.

CAIBIDÍOL A SÉ-DEAḡ.

an b̄o cluas-deaḡ, aḡus 'feact̄naḡ
 feaḡa ruinn.'

B̃i poinnt ruaim̄nir i oṛiḡ na Tr̄omḡáim̄e ar feaḡ
 tamail tar éir an luin uirḡe do marb̄aḡ oṛ m̄naoi
 ḡeanaḡáin, aḡ b̃i móráin cainte o'a oéanam̄ mar ḡeall
 ar an éan, aḡur móráin maḡaíṛ 'á oéanam̄ fé ūriḡo
 5 mar ḡeall ar an oṛpioblóir m̄oir a b̃i i folácar an

béile bíg. D'airis b'rigio an mazaó agus an éaint. Bí uaignear ar na mnáib' maíalta i ndiaid an luin. Dob' fíor an puo a dubairt marbán, .i. Sur b' fearr an t-aon lon amáin rin a marbuisgead do b'rigio 'ná an naoi b'ricio lon do cuir Suipe riar, mar malairt 10 air, so tuaim dá Sualann. Bí iongnad ar na mnáib' maíalta so léir, a ráo so sceadócaó an Tromdám éan an ceoil so léir do marbuisgead mar seall ar an méio raille a bí le fásgail ar! Dubairt an uile duine d'airis an rseal sur b' uatbárac na daoine le dúipe 15 Seanaacán agus a eualaét, agus a ráo sur cuipeadair ar neamnió an ceoil breás so léir ar an ruapaéar raille rin! Bí oíoc-meap as teac ar an tTromdám. Cuig b'rigio so raib pí tar éir dearmáio a déanam. Táinig mian eile di. Cuir pí an liac airi i lár na 20 h-oidce, mar ba gnat. Do táinig Seanaacán as triall uirtí.

"Cad tá ort a banflait?" ar reirean.

"Mian a táinig dom, a píg-ollam," ar riri.

"Cad é an mian é?" ar reirean. 25

"So b'páinn mo fáit," ar riri, "de boin cluair-deirs gléigil, agus san don rseanaé ae innti, ac seir i n-inead a h-ae."

"Ir deacair an bó ran d'fásgail, a banflait," arpa Seanaacán; "ní feodar," ar reirean, "an bfuil a 30 leicéio ar bit."

"Caitpear i d'fásgail, a píg-ollam," arpa b'rigio, "nó ní beao-ra beo ab'ao."

Cuipeadair an oidce rin díob. Ar maroin táinig Suipe. Deannuis ré agus cuir ré tuairis na 35 Tromdámie mar ba gnat. Do h-innreao dó, mar ba gnat, an mian a táinig do b'rigio. D'iméig Suipe agus d'innir ré an mian do marbán.

“’Seadó!” arsa Marbán, “ní féidir a ráð leir an
40 ráit reo sup b’é a loct a luigead, murab ionann agus
raill an luin.”

“I r eagal liom, a bhráthair,” arsa Suairé, “murab
é a loct a luigead supab é a loct a deacraíocht.”

“Ná bac ran, a pí,” arsa Marbán. “I r eól dóm-ra
45 an áit ’n-a bfuil an bó ran. Tá pí ran áit céadna ’n-a
raib an lon, i dTuaim dá Sualann, as na mnáib
maíalta céadna. Ní’l asat le déanam ac naoi bfuíro
bó, agus a samain féin le coir sac bó acu, do cup
riar as triall ar na mnáib maíalta, agus geóbaí an
50 bó cluar-dearú gléigéal ran.”

“Nac móir an ceannac, a bhráthair, ar don boin amáin,
naoi bfuíro bó?” arsa Suairé.

“Ní móir, a pí,” arsa Marbán, “mar i r mó an
bainne a bíonn as an don boin amáin úr, ’ná as an
55 naoi bfuíro bó a tabairfai-re mar malairt uiréi.
Irao na mná maíalta a beir cailte leir an
maíad.”

Do cuiréad riar an naoi bfuíro bó, agus do tugad
anriar an bó cluar-dearú gléigéal, agus do marb-
60 uigead i, agus fuair bfuíro a ráit ói.

Ba gearr sup iméig an rgeal ó béal go béal, ar
fuair na h-Éireann, sup marbuiséad an bó ran cun
go bfaigead bfuíro a ráit ói, agus bí áro-fearú ar
sac doinne, íreal agus uaral; agus dubairt pí
65 Éireann náir b’fíú an Tromóáim, dá mbead oiread
eile acu ann, an lon uirge rin agus an bó ran do
marbúgad dóib.

Do éig bfuíro, agus do éig Seanaacán Seanfíle,
go raib fuac as teac as fearaib Éireann do’n
70 Tromóáim mar geall ar marbúgad an luin agus ar
marbúgad na bó.

Óearp b'fhíodh go gcuirfeadh sí féin an t-á níodh ar aighe na ndaoine le mian eile a bheo bun or cionn ar fad leir an t-á mian ran, agus go mb' fheoir na fheadóirí an mian eile rin do foláchar, agus annran go mbeadh buairte fé dheireadh aici ar Shuaire agus ar Mairbhan. 75

Níor b'foláir an mian eile do t-éadct di gan a tuilleadh nígnir, mar níor móir corf do cupr cóim luad agus doob' fheoir é leir an gcaint a bí ar riubal i do t-éadct an luin agus i t-éadct na bó. 80

Bí an caint ar riubal, agus an masar, agus an fearf. Daoine as gáiríde mar gheall ar an uachtár trioblóirde do glacadh cun blúirde beas raille tadbairt do b'fhíodh. 85

"Ná an bheas an goile atá aici!" adéarfadh duine. "A fáit de fáill luin uirge! Ar nóin t'iorfadh cat an lon ar fad, iorí fáill agus feoil agus cnámha!"

"Éirí do béal!" adéarfadh duine eile. "Ní'l annran go léir ac fofcamár. T'iorfadh b'fhíodh, leir, an lon go léir, iorí feoil agus raille, agus t'iorfadh sí mair móir leitean 'n-a díad. Ior móir an náirde t-óid b'eit 'gá leogaint orca ná h-icid ríad puinn agus an sí cfeadcta acu." 90

"Seadain!" adéarfadh duine eile. "Má airmítear go ndubháir a leicéir rin, doirfari t-ú agus t-éanfari gádar díot!" 95

"Ior triad ná h-doirfann duine éigin an t-riomóidh," adéarfadh duine eile. "Tá an t-á feoidh ior fearf a t-ó bí i n-éirinn cupra ar neamníod acu,—an lon uirge úo agus an bó cluar-dearf g léigead. Náir cóir go ndéanfadh Mairbhan ruo éigin léo? Ní'l sí ná ríat ar an ndúctais ó t-angadair cúgáinn!"

105 Dá coḡarḡnac de'n tḡóro ran ar riubal ḡo tiuḡ,
ac ní leoḡḡaḡ eadla d'aoinne labairt amac.

1 lár na coḡarḡnaige táinig ḡḡéal nua. Táinig mian
eile do Dḡigro. Cuip rí an liac airḡi mar ba ḡnát.
Siúo aḡ tḡiall uirḡi Seanacán.

110 "Cad é reo oirḡ, a banḡlaic?" ar reirean.

"Mian a táinig dom, a rí," ar riri, "aḡur ní beao
adḡaḡ beo mura dḡuḡḡar mo mian dom."

"Cad é an mian é?" ar reirean.

115 "Mo fáit," ar riri, "de ruḡa réirde ríó-dearḡa
aḡur deoḡ feaḡnaro feaḡa fuinn."

"1r deacair na neirḡe rin a d'fáḡail ran áit reo, a
banḡlaic," arḡa Seanacán.

"Cairḡear iao do ḡoláḡar," ar riri, "nó ní faḡa
a beao-ra beo."

120 Cuireadair an oirḡce rin díoḡ, aḡur táinig Suaire ar
marḡion aḡur d'innir Seanacán a ḡḡéal dó. Ní feirir
Suaire cá bḡairḡí na ruḡa réirde ná an deoḡ ran. Siúo
aḡ tḡiall ar Márbán é. D'innir ré a ḡḡéal do Márbán.

"Seao!" arḡa Márbán. "Tá eadla aḡ teacḡ

125 uirḡi. Ba maic léi anoir, dá mb'feirir é, an lon uirḡe
aḡur an bó cluar-dearḡ ḡléigéal do cúp ar aigne na
nḡaoine. Ní deairḡar na ruḡa réirde, ná an feaḡnaro
feaḡa fuinn, an méirḡ rin dī cōm tapairḡ aḡur 1r díoḡ
léi é. Ac ra n-am ḡcáona ní mirtḡe an mian ran do

130 ḡoláḡar dī. 1r díoḡ léi ná fuil na ruḡa ran le fáḡail
ra dūḡais reo. Ac, táirḡ riarḡ aḡ fár aḡam-ra i
nḡleann an Sḡáil. 1r dōca ḡur díoḡ léi ná fuil 'ḡior
aḡ aoinne cad é an raḡar dīḡe feaḡnaro feaḡa fuinn.
Tá 'ḡior aḡam-ra ḡo maic cad é an raḡar dīḡe é. Ní'l

135 ann ac mil na féitḡleann. Téanam ḡo dḡuḡaḡ duit
ḡoinnt de ḡac taob acu, aḡur ḡo mbéairḡair aḡ tḡiall
uirḡi iao."

Do tugadh na ruba agus an míl rin na féiteann do
 Shuaire, agus do rug pé leir iad go teaghlac na Trom-
 dháime, agus do tugadh do Bhríghio iad, agus d'it pí 140
 na ruba agus d'ól pí an míl, agus do cuireadh ó badothal
 báir an uair rin í, mar d'ead.

Nuair a tuigeadh ar fuair na tíre ná raib fé'n ainim
 uatbárac úd, .i. "feadh feadh fuinn," ac míl na
 féiteann, ir amlaí a táinig reirbtean ar gac doinne. 145
 Tuig na daoine gur b'amláí a bí ainimneacha cruada
 as muintir na Tromdháime 'a tabhairt ar ruadib coit-
 cianna cun méid a n-eóluir féin do cup 'n-a luige ar
 an bprobail, agus gan puinn de'n eóluir acu, b'féidir.
 Bí a lán cainte agus a lán cogarndaise ar ruibal 150
 ra céill rin. D'airis Bhríghio, agus Seanacán, agus
 tuilleadh acu, cuir maid de'n caint rin 7 de'n cog-
 arndais ran. Tuigeadh 'n-a n-aigne go raib buairte
 glan as Marbán agus as Shuaire oiré, agus bíodh ar
 buile. Bí Seanacán féin ar dearg-buile. B'é an 155
 rí-ollam é i ndiaí Dallán. Ir air a bí clú na
 Tromdháime do éimeadh go h-áir agus go h-oirdeirce,
 fé mar a éimeadh Dallán í, an fáir a maid pé. Bí ran
 as teir air. Bí clú na Tromdháime as imteacht.
 Connaic pé go raib. Bí pé ar buile. Bí milleán 160
 aise ar Shuaire, agus bí milleán aise ar na miantaib
 úd. Ní raib don maid, dar leir, in na mnáib cun
 don mian a teacht dóib do teirpeadh ar Shuaire. Murá
 mbeadh ran beadh buairte ar Shuaire fadó as an
 oTromdháim.

SYNOPSIS OF CHAPTERS

I.

Explanatory introduction showing the tyranny of the bards, and the way in which they abused their powers and the rights of hospitality. The rivalry which existed between Aodh the Dark and Aodh the Fair. Aodh the Dark's superiority consists in the possession of a famous shield Dubhghiolla, which gives him the victory over all his enemies.

II.

Dallán, the blind chief-poet of Ireland, is on a visitation with Aodh the Fair, and Aodh, by flattery and bribes, incites Dallán to go and ask Aodh the Dark for his treasured shield. This he consents to do against his better instincts, while protesting that the request is not that of a true sage.

III.

Dallán comes to Aodh Dubh and recites a poem of praise in order to induce a generous mood. Then he recites an ode in praise of the shield Dubhghiolla, and asks as a reward the shield itself. Aodh Dubh refuses the request; whereupon Dallán threatens to satirize him. Aodh, in turn, warns Dallán that by so doing he would incur the wrath of the saints of Ireland, notably Columcille, who made a settlement between the kings and bards.

IV.

Dallán satirizes Aodh Dubh, who prays that Columcille will give him the wages he deserves. As a result Dallán's sight is miraculously restored; but his joy soon gives place to gloomy forebodings, as he recognises in the miracle a harbinger of death. Three days afterwards Dallán dies.

V.

Sets forth the great influence of Muirean, the "Mother of the Bards." The election of Shanachán as poet-king in place of Dallán, due to her influence. Muirean shows Méibh, the daughter of Shanachán, that Guaire, King of Connacht, is indirectly the cause of the death of Dallán; and without Shanachán's knowledge the two of them plot their revenge on Guaire.

VI.

The College of Bards determine to go on a visitation, and on the suggestion of Muirean (who has an ulterior motive) they decide on going to Guaire, who has a special house prepared for their reception. Shanachán, touched by Guaire's generosity, proposes to divide the Bards into three companies, and take them in turn to visit Guaire. Although every comfort is provided for them the bards are constantly grumbling.

VII.

To crown it all Muirean begins to develop her plot by pretending to be seized by sudden strange longings which must be satisfied, or—so she declares—she will not live long. Her longings are always for something which she thinks Guaire will not be able to procure, in which case he would be satirized by the bards and lose his reputation for generosity. Her first longing is for badgers' new milk and the marrow of the ankles of a wild pig.

VIII.

Guaire, in desperation, applies for help to his brother Marbhán, the swine-herd, who is in reality a holy hermit. Marbhán finds the requisite materials in his home at Gleann an Sgáil. Muirean is seized with a longing for a pet cuckoo in the winter time.

IX.

Guaire goes to pray at Fionnaragal na Féile, where he meets Marbhán, who fulfils the letter of Muirean's longing by an ingenious contrivance. The College of Bards is pleased and astonished at Guaire's resourcefulness; but Muirean is mortified, and she and Méibh put their heads together to devise more trouble.

X.

An account is given of the way in which the bards occupied themselves, each man perfecting himself in his own particular art. Muirean bides her time until she thinks that the affair of the cuckoo is gone out of their minds; then she wishes for the lard of a white boar that has never been farrowed. Guaire betakes himself once more to Fionnaragal. Marbhán comes to him and admits sorrowfully that he has a pet boar which, by a curious coincidence, fulfils the requisite conditions.

XI.

Marbhán tells how he came by the boar, which is killed, and the lard given to Muirean. She now longs for a wonderful

cloak to wear and a roan steed to carry her to visit Guaire's palace.

XII.

The roan steed is provided by Iubhdán, and the cloak by his daughter. The story of how the daughter came by the many-coloured cloak at first. Muirean's last ride. Her funeral. Méibh carries on the vendetta.

XIII.

At Shrovetide, with snow on the ground, Méibh longs for ripe blackberries. They are found in Gleann an Sgáil.

XIV.

Méibh, in her vexation, gives vent to a spiteful wish. Shanachán remonstrates with her, but she attributes her conduct to her nettlesome disposition. Marbhán, as usual, comes to the rescue; he supplies a potion which induces a temporary indisposition, simulating fever; a symptom which disappears after a second dose of the same magic drug. The sight of the (apparently) fever-stricken household of Guaire reacts upon Méibh, who, on returning, contracts a sharp bout of the genuine article. On her recovery her mother, Brigid, declares that Marbhán is responsible for the mischief, and that she is determined to take vengeance on him for causing Méibh's illness. Méibh has had a lesson, and will indulge in no more longings, but Brigid decides to try her skill.

XV.

Brigid is smitten with a longing for the fat of a rare bird—a water-ousel, or water-blackbird. Marbhán informs Guaire that the bird is to be found with the nuns of Tuam, and it is obtained in exchange for nine score of ordinary blackbirds.

XVI.

Brigid has two more longings, one for a red-eared pure white cow without any liver, and another for mountain berries and a draught of some liquid with a high-sounding name. The cow is obtained from the nuns of Tuam, and the mysterious liquid turns out to be merely the honey of the woodbine. Guaire's fame for hospitality remains untarnished; he has supplied every want; people in general are growing disgusted with the bards, and Shanachán, the chief poet, is very angry at their failure to find a pretext for satirising Guaire.

XVII.

Shanachán tries to break all previous records by the extravagance of his longing. He asks for the fat of a pig that

was never farrowed, and ale made from one grain of wheat. Marbhán is equal to the occasion again, and offers to give a feast to Shanachán and his retinue and the nobles of Connacht. Shanachán pretends to be insulted by an invitation to feast at Gleann an Sgáil, so the feast is held in his own house.

XVIII.

The feast is given, but Shanachán sulks and will neither eat nor drink. Guaire sends special messengers to try and tempt his appetite, yet Shanachán only insults them. He refuses food from the hands of the cleanest girl in Ireland, on the grounds that her grandfather used to stretch his hands in the direction of lepers when preaching to them. Guaire is indignant at this and prays that Shanachán may never die until he kisses the mouth of a leper.

XIX.

The bards fear that Shanachán may die of hunger if he persists in his absurd "hunger strike," and his wife, Brigid, offers to send him her leavings—a hen-egg. He consents to eat it, but it transpires that the mice have forestalled him. In a fit of anger he satirises the mice, who die rapidly. The sight of a mouse and her brood dead at his feet causes him to realize that his wrath should really be directed against the tribe of cats, whose business it was to check the mice. He thereupon satirizes the cats, especially Iorusán, the king of the cats, who lives in the cave of Knowth. The influence of the satire reaches Iorusán, and he sets out to revenge himself on Shanachán.

XX.

Iorusán carries off Shanachán as easily as a fox would a gander. Shanachán tries to escape by flattering the cat. Failing this he calls upon God. As the cat is carrying him past the forge of St. Ciarán, the latter throws a red-hot iron bar at Iorusán and kills him. Shanachán, instead of thanking Ciarán, abuses him for interfering. He returns to the bards, and is welcomed by them and Guaire, but he turns away angrily and retires.

XXI.

The bards quiet down, and no more longings come to them. Marbhán determines to have his revenge on them for the death of his pet boar. He comes in disguise, but his ready wit betrays his identity to Shanachán. On the strength of a very distant connexion with science he makes a request which the bards dare not refuse, viz., his choice of scientific entertainment. He chooses that the College of Bards should make "his fill of cronaun for him."

XXII.

In order to punish the bards the more severely, Marbhán chooses the kind of "cronaun" that has a catch in it, and is harder on the throat of the performer. The "cronauners" soon get tired, and begin to cough and sneeze, but Marbhán says sarcastically that, although they bear the palm for the coughing and sneezing performance, it was for "cronauning" he asked.

XXIII.

Shanachán brings in a fresh batch of "cronauners" to relieve the first. His remark that the "catchy cronau" is difficult only elicits from Marbhán the retort that it is not so difficult as to produce a pet cuckoo in winter. Daol Duileadh, one of the bards, tries to get Marbhán away from the subject of the "cronau" by offering to answer questions. Marbhán silences him by showing up his ignorance. Casmhaol, the harper, chimes in and is also silenced. Marbhán returns to the subject of the "cronau," and says that the bards ought not to be outdone by a poor beetle.

XXIV.

A timpanist and a poet try to distract Marbhán, but are disgraced and silenced. The story of how the first harp was made and the first *rann* composed.

XXV.

Shanachán himself undertakes to do the "cronau" and breaks down. A storyteller comes to the rescue. Marbhán asks him for Erin's chief story—"Táin Bó Cuailgne." The storyteller is obliged to confess that he has never heard it. Marbhán binds it on the College of Bards that they are not to stay two nights in the same townland until they find the story and tell it to him.

XXVI.

The bards leave Guaire, and set out on their wanderings in search of the "Táin," the womenfolk and boys remaining behind. At Naas they meet a leper. They tell him that they are going to Connra, the blind King of Leinster, to ask for ships to bring them to Scotland. He reminds them that Marbhán has deprived them of the power of composing poems, and they must produce a poem of praise for Connra if they are to get ships. They find on experimenting that the leper is right; they have lost their art and do not know what to do.

XXVII.

The leper offers to go with them and compose a poem for the King of Leinster on condition that Shanachán kisses him. Shanachán very reluctantly consents. The King of Leinster is pleased with the poem recited by the leper and gives the bards a ship and provisions. Shanachán refuses to allow the leper to accompany them. Near the Isle of Man they see a person standing on a rock; at the same time the leper, who was supposed to have stayed behind, appears on the prow of their ship. The person on the rock will not permit them to land until they complete some half verses; this the leper does correctly and they go ashore.

XXVIII.

The person on the rock proves to be a lady-doctor, who entertains them hospitably, and gives them gold when they leave. The leper disappears. They go to Scotland to consult Maol Geidhic, the chief-poet of Alba. They fail to get tidings of the "Táin" in Scotland, and so return to Dublin. While they are wondering what to do, in the absence of the leper reciter, they meet St. Caillin, Shanachán's brother. Shanachán tells him about their adventures and about the leper.

XXIX.

Caillin asks if he would recognise the leper if he saw him again. Shanachán declares that he can never forget him. It turns out that the leper was only Caillin in disguise. On condition that the bards will never again ask anyone for a thing they long for, Caillin offers to approach the only man living who knows how to get the "Táin," namely, Marbhán the swine-herd.

XXX.

After a week Caillin returns and tells them that the "geasa" are removed, and they may return to the house provided for them by Guaire. Guaire welcomes them. Caillin goes to Gleann na Sgáil to Marbhán, and brings him to the College of Bards, who are afraid to meet him. Caillin persuades them to assemble in a large room, where Marbhán addresses them. Marbhán tells them that Caillin must get the "Táin" for them from Feargus mac Róigh. Shanachán is angry, and accuses him of mocking them, because Feargus has been dead five hundred years. Marbhán shows that he wished to make the punishment fit the crime by giving them a difficult and apparently impossible task. He concludes by threatening that unless Caillin gets the "Táin" for them he will bind them under the same "geasa" again. Caillin bids them fast and pray while he is away.

XXXI.

The bards and their wives wrangle among themselves as to who is responsible for the trouble that has come upon them. Shanachán quiets them, and reminds them of Caillin's request. They fast and pray earnestly for a week. Marbhán and an unknown man arrive, and the bards are assembled to hear his message. The messenger tells that Caillin and some other saints have been gathered together for three days at the tomb of Feargus mac Róigh, listening to him relating the "Táin." The bards are to continue their praying and fasting more earnestly than ever. The bards can scarcely credit the news, and they suspect, at first, another trick of Marbhán's. Shanachán advises them to carry out Caillin's instructions. After three days Caillin, Marbhán and the strange man return. The bards are assembled, and Marbhán calls for the storyteller of the College, and directs the strange man to give him a book. The storyteller opens the book and reads it aloud from beginning to end. It is the long-lost "Táin." Marbhán tells them that he considers that they have fulfilled their task—the finding of the "Táin"—and leaves with the Parthian shot that he has only one word of advice for them, viz., that none of them ever again should be seized with a longing for the lard of a white boar. The bards are delighted to have the "Táin" in their possession. They bid farewell to Guaire, and set out on a visitation tour in Munster, thoroughly cured of longings.

NOTES

I.

AODH THE DARK AND AODH THE FAIR.

4. ʒe ʒinn an tʒírʒ rʒn, 'Simultaneously with those three.'
6. ʒuairne an oimʒ, 'Guairé the Generous' (lit. 'of the generosity').
 . aicme ʒaoine, 'a class of people.'
10. rʒoʒal breáʒ. 'a fine time' (implying a lazy time). The expression is usually sarcastic; e.g., tʒá rʒoʒal breáʒ aʒat, a mʒic ó, mʒarab é an ʒéirʒ a ʒeirneab ʒuit—'You have a fine time of it, my lad, if it does not bring you to beggary in the end' (said to a lazy fellow).
14. ní h-amáin: the h- prefixed by ní to words beginning with a vowel, in sentences where the copula is understood, represents the aspirated f̂ of an iʒ which was slurred over and lost at an early period. It is not 'for euphony'; we do not say 'ní h-ólaim.'
31. an rʒí 'n-a ʒtiocʒarʒoir aʒ tʒiall aʒ: the relative 'n-a has spread by analogy. It originated in phrases like 'an tʒeac 'n-a rʒaib rʒé ann' (where the preposition is used redundantly). Similarly a relative 'ʒ-a (written ʒo) has been developed from phrases like 'rʒear 'ʒ-a (aʒ a) rʒaib ʒiar mac aʒe' (with the redundant use of aʒ . . . aʒe.)
37. níb nár b'ionʒnab (lit. 'a thing which was not a wonder'), 'As might naturally be expected.'
38. ar ʒan ʒrʒl: most learners come to grief in such constructions. In Irish thought there is a gap between the two phrases ʒo ʒeirneab ʒac rʒí a ʒíceall and ʒan an aʒir ʒo tʒuilleam which must be bridged by ar. Under the influence of English syntax ('every king used to do his best not to earn the satire') the learner is apt to omit the ar when writing composition.
40. breir aʒur a nʒíceall, 'more than their utmost.'
53. ʒairneantʒ . . . amac, 'Sometimes the following used to happen.'
78. rʒí acu, a king of them, i.e., 'one of them'; partitive use of aʒ: rʒí ʒíob might also be said.
79. nár b'ʒoláir . . . ʒéanam, 'that the other king thought it necessary (for him) to do a better action than it.' nár b'ʒoláir ʒo would mean that it really was necessary for him.

121. $\zeta\alpha\beta\epsilon\alpha$ $\Delta\tau$ $\lambda\acute{\alpha}\mu$ 'taken in hand,' i.e., undertaken.
 127. $\eta\acute{\iota}\omicron\tau$ $\acute{\rho}\acute{\epsilon}\alpha\sigma$ $\acute{\rho}\acute{\epsilon}$ $\zeta\alpha\eta$ $\beta\epsilon\acute{\iota}\tau$, 'he was not able not to be,' i.e., 'could not help being.'
 138. $\mu\epsilon\alpha\tau$ $\Delta\tau$ — $\alpha\pi\pi\alpha\iota\mu$ $\tau\acute{o}$; $\zeta\alpha\eta$ $\mu\epsilon\alpha\tau$, $\zeta\alpha\eta$ $\alpha\pi\pi\alpha\iota\mu$ without the compound pronouns might mean that he had no respect or reverence for others.
 144. $\Upsilon\acute{\rho}\acute{\iota}$ $\eta\alpha\sigma\eta\beta\alpha\tau$, three nines, i.e., 27 men. The series $\alpha\sigma\eta\beta\alpha\tau$ — $\beta\epsilon\acute{\iota}\tau\eta\epsilon\alpha\beta\alpha\tau$ (with the exception of $\tau\acute{o}\Delta\tau$ or $\beta\epsilon\acute{\iota}\tau\epsilon$) are compounds of $\acute{\rho}\epsilon\alpha\tau$: thus, $\eta\alpha\sigma\eta\beta\alpha\tau$ = 'a nine of men'; $\beta\epsilon\acute{\iota}\tau\eta\epsilon\alpha\beta\alpha\tau$ (O. Ir. $\beta\epsilon\acute{\iota}\tau\eta\epsilon\eta\beta\alpha\tau$) = 'a ten of men.' (Owing to loss of strict etymological meaning, the series now refers to persons of both sexes, hence $\tau\eta\acute{\iota}\rho$ $\beta\alpha\eta$, etc.) This method of counting by nines was common in Irish long ago.
 147. $\Delta\tau$ $\beta\acute{o}\tau\Delta\tau$, 'travelling, under way' (on land). O. Ir., $\Delta\tau$ (aspirating), $\acute{\rho}\omicron\tau$ (not aspirating), and $\tau\Delta\tau$ (eclipsing) have all become $\Delta\tau$ in Mod. Irish; hence $\Delta\tau$ $\epsilon\acute{\iota}\omicron\mu\eta$, $\Delta\tau$ $\beta\acute{o}\tau\Delta\tau$, $\Delta\tau$ $\mu\beta\epsilon\acute{\iota}\tau$.
 156. Δ $\mu\acute{\alpha}\lambda\alpha\iota\tau\epsilon$ $\tau\acute{\iota}\eta$, 'the opposite of that.'

III.

DALLÁN'S REQUEST.

17. $\Delta\mu\eta\tau\eta\tau$ $\acute{\rho}\acute{\iota}\Delta\eta\tau\epsilon$, 'an enjoyable time.'
 24. $\beta\acute{\iota}$. . . $\acute{\rho}\acute{\epsilon}\eta\eta$, 'I myself felt convinced.'
 26. $\tau\acute{\alpha}\eta$ $\mu\acute{o}\lambda\epsilon\alpha$, a poem of praise. $\mu\acute{o}\lambda\epsilon\alpha$ is gen. case depending on $\tau\acute{\alpha}\eta$,
 33. $\Delta\eta$ $\epsilon\acute{\iota}$ $\epsilon\acute{\iota}\mu\eta\tau\epsilon\alpha\delta$ $\acute{\epsilon}$, 'if a person could only understand it.'
 36. $\rho\omicron\tau\beta\epsilon\alpha\tau\tau\epsilon\delta$ $\acute{\rho}\acute{\iota}\epsilon$: $\rho\omicron\tau\beta$, usually means 'reddening, wounding, shaming'; here it appears to mean 'the finishing touches of the poet's art.' Cf. $\beta\epsilon\alpha\tau\tau\epsilon\alpha\mu$, I prepare; get ready.
 43. Δ . . . $\omicron\mu\epsilon\alpha$, 'in which he had defeated them.'
 45. $\tau\acute{\rho}\acute{\epsilon}$ $\beta\acute{\iota}\eta\eta$: $\tau\omicron$ β . and $\acute{\rho}\acute{\alpha}$ β . = 'on account of'; $\tau\acute{\rho}\acute{\epsilon}$ β . = 'by means of,' 'through the instrumentality of.'
 48. $\epsilon\omicron\mu$. . . $\acute{\epsilon}$, a Zeugma or combination of two constructions, i.e., $\epsilon\omicron\mu$ $\acute{\rho}\acute{\alpha}\lambda$ $\acute{\epsilon}$, $\eta\acute{o}$ $\eta\acute{o}\tau$ $\acute{\rho}\acute{\epsilon}\acute{\iota}\epsilon$ $\eta\acute{\alpha}$.
 51. $\epsilon\omicron\mu\alpha$. . . $\eta\acute{o}$, 'like,' the same as.
 67. Δ' $\tau\acute{\alpha}\eta$; in O. Ir. $\Delta\tau$ was reduced to Δ (i.e., $\Delta\acute{\tau}$) before a noun in the dative, and in Mid. Ir. this h -sound of the final $\acute{\tau}$ was written h - before vowels, e.g., Δ h - $\epsilon\mu\eta\mu\eta\eta$. The $\acute{\tau}$ was preserved by the $\acute{\tau}$ of the article with which it coalesced ($\Delta\tau$ $\Delta\eta$ = $\Delta\tau$ - $\acute{\tau}\Delta\eta$); it was also retained before proclitic words such as the possessive pronouns, and $\epsilon\alpha\chi$ = $\zeta\alpha\epsilon$. The use of the form Δ' is now practically confined to Munster
 74. $\acute{\tau}\epsilon$ = $\tau\omicron\tau$ = $\tau\omicron$ $\tau\omicron$.

48. οἰτέειλλε=οἰτέειλλῖδε, senseless, foolish, infatuated In the spoken language οἰ-τεῖλλε is treated as two words, οἰτέειλλε, lack of sense.
- 54-5. Σὺν . . . ἀγατ-ρα, 'So it will be with you.'
59. εἴρτεδῶτ, 'to be silent.' Cf. εἴρτ! = 'Hush!'
86. ὅα ἀπὸ μαῖτε: the plural adjective is used with a noun in the dual. This was so even in O. Ir.
109. ἰ η-δον τρύιλ λιον, 'in any of my eyes.'
131. ῥῥάρρο, 'blank amazement.'

V.

THE MOTHER OF THE BARDS.

4. ὅσῃ μαῖτ το δουαῖο, 'and so he went.'
7. 50 παῖθ . . . ραν, 'that he was perfectly satisfied with the man who composed the elegy as poet-king.' lit. 'that his own satisfaction of poet-king was in the man who,' etc.
11. βα ἔυμα ἰ νό, 'she was the same as.'
17. buime = muime, 'nurse, foster-mother.'
31. Δ λεαρ ná λεαρ να κλέιρε, 'what was good for himself nor what was good for the College of Bards.'
42. fé noeár: fe noeár, pá oeapa, fé i oeapa. are all by-forms of O. Ir. *fodera fo-d-fera* ('which causes it'); the *d*-being the infixed pronoun. It is now used as a past tense, e.g., mipe fé noeár, 'I was the cause of.' It has further become confused with the expression fé n' aipe in phrases like εὔγαοαρ fé n' aipe ('they brought under their notice, they noticed'), from which it has spread to other persons and number, e.g., εὔγ fé fé noeapa. In Connacht it is ροι oeapa without eclipsis, and this probably arose from the phrase τὰβαιρ pá o'aípe which infected the other persons and number. Cf. εἰνιγ fé εἰρ η-αιρ after the analogy of εἰνγδοαρ εἰρ η-αιρ (= εἰρ Δ η-αιρ, lit. 'over their track,' i.e., 'back again').
44. μοῖαδ ná cáinead; not nó. The use of ná instead of nó depends on a subtle distinction in thought which is not easy to convey to learners. As a general rule it may be stated that ná is used when the alternative it suggests makes no difference to the result (as in the present case), or when the alternative is equally to be deprecated, e.g., βυῖο οροεῖμιντε αν βυαεἰλλ Δ ἡαρλόεαδ Δ εἰαιρ ná Δ ἡάεαιρ.
57. náε . . . οἰοβ, 'that they were anxious as to which of them.'
- 69-70. Ὀά λεογδῶ . . . ριονν, 'if he were to permit A. D. and A. F. to go on,' etc.
- 77-8. ὁ βαοεἰλ Δ ῥάρριγτε, 'beyond the danger of being surpassed.'

80. *veimne mo óóitín*, 'certainty enough for me' (lit. 'certainty my enough'). Note, *mo óóitín* = 'enough for me'; *óóitín capail* = 'enough for a horse.'
94. *tá go maí*, 'All right!' 'Very well'
101. *an Tromóáin*, 'the College of Bards,' *óáin* means a company, later a body of sages, and *tróm-* expresses the idea of 'in force,' *'en bloc.'*
110. *Comáin leat*, 'Go on!'
115. *mian* = 'desire,' 'longing'; also the thing longed for.
- 126-7. *ná . . . veó*, 'that G's fame would never recover from that strain.'
- 128-9. *atá beartuithe agat*, 'you have planned.'
135. *beir an éraob aige*, 'he will have the palm.'
155. *mar doéarpar-re líom é*: the *é* represents the phrase *gac ní* *vo déanam*.

VI.

THE VISIT TO GUAIRE THE GENEROUS.

3. *gan a tuilleadh níos*, 'without further delay.'
4. *ní . . . óul*, 'There was no possibility of their going.'
- 11, 13. *ó-éar, ó-éar*: the *ó* = *O*. Ir. *fa, sa*; Mid. Ir. *bho, bhu*.
15. *don treó bail*, 'any direction.'
39. *flúipre . . . feabhar*, 'plenty of every food of its best,' i.e., of the best of food.
46. *cupta i treó*, 'prepared.'
70. *Déanfar . . . céile*, 'The three thirds will take their turns.'
81. *poime n-a n-uairt 7rl*, 'to their noble ones' (lit. 'before'). In parts of Munster *poime* is treated as a noun, e.g., *ór vo poime amach* = 'right in front of you'; hence, like *timcheall*, it is followed by the genitive.
85. *Dé nbur mbeata*, 'You are welcome!'
87. *ollaín, ánnad, éigeap, dóbar*: these were different orders or grades.
- 93-4. *duairt leó . . . gan é céile*, 'told them not to conceal it.' Note the use of *gan* as a negative imperative in a dependent clause.
100. *torpar* means refusing to eat food or take drink through pettishness; it would make a good equivalent for 'hunger-strike.'
109. *agur gan iad fáirta*, 'and still they were not satisfied.'
- III. *éar na beartuib*, 'immense trouble.'
125. *ó'á méro . . . ipeab ba mó*, 'the more . . . the more.' In Irish it is possible to express this still more emphatically by means of a double negative, viz., *ní' ó'á méro . . . nac móre* —

VII.

THE STRANGE LONGINGS.

2. *nád mór*, 'almost.'
 10. 1 *n-am mairb na h-oirde*, 'In the dead of the night.'
 11. *liad*, 'a blood-curdling scream.'
 18. *tré teine*, 'on fire': the force of the *tré* is 'all throughout.'
 31. *múthorn*, 'ankle'; the etymological spelling would be *muθorn*.
 (Cf. Welsh *migwrn*, Breton *migorn*, 'knuckle'.)
 33-4. *ir . . . cor*, 'it is tantamount to not giving it to me at all.'
 40-1. *o'á luistad . . . iread ir túrge*, 'the sooner . . . the sooner'. Note the Irish ways of expressing 'the—the —'; the sooner the learner gets a grip of them the better.
 49. *um á céile*; with *um á*; cf. also *as á, o'á*.
 56. *búr leat*, 'half of you.'
 57-8. *go raib . . . tuicte amad*, 'that . . . had happened': pluperfect tense.
 75. *tuit . . . as S.*, 'G.'s spirits fell.'
 84. *ní feroir*: *feroir* is the past tense of *feroar*, one of the few deponent verbs left in the modern language.
 95. *m'oinéad tar m'éir, tar éir m'oiné*; *oinéad* in each case here means 'fame' (for generosity).

VIII.

MARVÁN THE SWINEHERD.

12. *geall leir*, 'nearly, almost.'
 14. *asur breir*, 'and to spare.'
 15. *conur mar* = 'how that': *conur* alone means 'in what way.'
 20-1. *á o'fágal, é o'fágal*: in Munster, in such locutions, the verbal noun has *o'* (= *oo*) prefixed when it begins with a vowel, or (what is the same thing phonetically) an *f*.
 28. *meapann tú*: the initial is aspirated because the verb is relative. In speaking English the people would say 'as what you think.'
 38. *pé'n roman é*, 'at all events' (lit. 'whatever in the world it may be'). *pé* is a worn down form of *cibé*.
 62. *ar an lócaint*, 'at the first dawn' (lit. 'at the daying').
 117. *ir easal . . . óuin*, 'I fear that we are not at the end of it,' i.e., worse is still to come.
 132. *buaile leir*, 'close to him.'
 139-140. *éur . . . air*, 'invoked God and Columcille against him for it.'

150. $\eta\acute{\alpha}$ $\beta\iota\omicron\upsilon\delta$ $\delta\omicron\eta\eta$ $\delta\epsilon\iota\tau\epsilon$ $\omicron\mu\tau$, 'Don't have any misgiving.'
 160. $\kappa\epsilon\iota\lambda\epsilon\alpha\beta\eta\rho\alpha\delta$, 'warbling,' 'singing': the word was borrowed from the Latin, and originally meant 'Celebrating' (Mass); then from phrases like $\kappa\alpha\tau\alpha\rho$ $\alpha\eta$ $\kappa\epsilon\iota\lambda\epsilon\alpha\beta\eta\rho\alpha\delta$ (the Mass is sung) it was extended by poetic simile to the singing of birds.
 162. $\beta\lambda\iota\alpha\theta\alpha\iota\eta$ = ($\tau\epsilon$) $\beta\lambda\iota\alpha\theta\alpha\iota\eta$.

IX.

THE PET CUCKOO.

12. $\eta\acute{\iota}$. . . $\rho\alpha\eta$, 'that is not worth a pin,' i.e., nothing to worry about.
 34. ι $\tau\epsilon\alpha\eta\eta\tau\alpha$ $\delta\eta\mu\iota\omicron$, 'in a desperate strait.'
 49. $\tau\omicron$ $\delta\eta\rho$ $\alpha\rho$ $\eta\epsilon\alpha\eta\eta\eta\omicron$, 'to reduce to naught.'
 61. $\tau\acute{\alpha}\iota\eta$. . . $\rho\iota\alpha\eta$, 'I am ruined now, Brother, if I never was before.'
 102. $\delta\epsilon\iota\eta$ $\rho\eta\upsilon\epsilon$ $\delta\iota\omicron\upsilon\beta$, 'they became a stream.'
 115. $\beta\lambda\iota\alpha\theta\alpha\iota\eta$. . . $\delta\eta\mu\iota\eta$, 'a year ago last May' (lit. 'the year of this May past,' i.e., the year which this May has completed).
 119. $\alpha\eta$ $\rho\omicron\delta\eta\mu$, the force of the article amounts to 'an unusual noise': it directs special attention to the noise, and adds vividness to the narrative.
 126. $\beta\alpha$ $\xi\epsilon\alpha\rho\eta$ Δ $\delta\eta\mu\iota\omicron$ $\lambda\epsilon\iota$, 'she did not last long.'
 164-5. $\kappa\omicron\eta\upsilon\rho$. . . $\rho\eta\upsilon\beta\alpha\lambda$, 'how to set the singing going.'
 186. $\beta\alpha$. . . $\tau\omicron\delta\iota\beta$, 'a good right they had.'
 211. Δ $\delta\eta\mu\iota\eta\tau\omicron$ $\tau\omicron$ $\kappa\omicron\eta\upsilon\rho$. $\eta\eta$, 'to show her how,' etc. (lit. 'it's showing to her how —'): the Δ is the proleptic pronoun drawing attention in advance to, and introducing the phrase $\kappa\omicron\eta\upsilon\rho$. . . $\rho\eta\upsilon\beta\alpha\lambda$.
 232. $\tau\omicron\eta\rho$ $\delta\alpha$ $\eta\omicron\upsilon\lambda\alpha\iota\varsigma$, from the 25th of December to the 6th of January following.
 241. $\mu\acute{\alpha}$. . . $\eta\text{-}\delta\eta\mu\epsilon$, 'if they were firmly convinced.'
 245. $\tau\omicron$. . . $\tau\omicron\delta\iota\beta$, 'this cuckoo has put the finishing touch to the whole business for them.'

X.

THE LONGING FOR THE LARD.

3. $\xi\alpha\delta$. . . $\eta\epsilon\alpha\delta\eta\rho$, 'all the best requirements for day and night.'
 14. $\delta\omicron\eta$ $\eta\iota\omicron$ $\tau\omicron$ ' $\alpha\rho$ $\mu\iota\alpha\eta$ $\rho\iota\alpha\eta$, 'anything whatsoever.'
 16. Δ $\delta\omicron\mu\epsilon\tau\eta\mu$ $\tau\omicron$ $\delta\epsilon\alpha\eta\gamma\alpha\lambda$, 'an obligation to balance it.'

26. $\alpha\eta$ $\sigma\beta\alpha\iota\eta$. . . $\acute{\epsilon}$, 'the work which used to suit him best.'
 29. $\rho\acute{\epsilon}\iota\tau\epsilon$ $\eta\alpha$ $\rho\iota\lambda\iota\theta\epsilon\alpha\tau\alpha$, 'the natural gift of poetry' (lit. 'the vein of poetry').
 33. $\alpha\eta$ $\acute{\alpha}\iota\lambda\lambda\epsilon\alpha\tau$ $\alpha\eta$ $\sigma\omicron\mu\alpha\iota\eta$, 'perfect in every way.'
 46. $\kappa\acute{\alpha}\tau$ = 'people in general.'
 52. $\sigma\omicron$ $\lambda\upsilon\gamma\iota\sigma\iota\eta$. . . $\rho\iota\eta$, 'They used to devote themselves altogether to the cultivation of that faculty.'
 66-7. $\lambda\upsilon\epsilon\tau$ $\mu\acute{\epsilon}\alpha\rho\alpha\varsigma\alpha\eta$, 'thimble-riggers.'
 71. $\rho\iota\alpha\delta\alpha\iota\mu\tau$ = $\rho\iota\alpha\delta\alpha\iota\beta$ = $\sigma'\rho\iota\alpha\delta\alpha\iota\beta$ = 'of obligation,' 'incumbent.'
 76. $\kappa\upsilon\rho\iota\sigma\tau\omicron\epsilon$ $\eta\alpha$ $\kappa\upsilon\alpha\iota\tau\epsilon$, 'the affair of the cuckoo,' all the circumstances connected with the cuckoo.
 85. $\mu\alpha\iota\eta\varsigma$ (= $\mu'\alpha\iota\eta\varsigma$ = 'my strait,' 'my distress!') is really an interjection. Cf. $\mu\omicron\nu\upsilon\alpha\eta$ (= $\mu\omicron$ $\nu\upsilon\alpha\eta$), $\mu\omicron$ $\beta\eta\omicron\eta$!
 134. $\sigma\omicron\rho\beta\upsilon\alpha\iota\eta$, 'perturbation.'
 147. $\alpha\eta$ $\sigma\omicron\eta$ Δ $\beta\acute{\iota}$ $\alpha\eta$ $\xi\upsilon\alpha\iota\mu\epsilon$, 'the state in which G. was.'
 150. Δ $\acute{\epsilon}\rho\epsilon\alpha\delta$ $\lambda\acute{\alpha}\sigma\iota\eta$ $\acute{\epsilon}$, 'What a dreadful loss it is!' (lit. 'it's strong loss it is').
 155-6. Δ $\lambda\epsilon\alpha\eta$ = 'what was for her good.'

XI.

THE WHITE BOAR.

7. $\alpha\eta$ $\beta\eta\upsilon\alpha\delta$ $\beta\epsilon\iota\eta\tau\epsilon$, 'on the point of bringing forth young.'
 9. $\sigma\omicron\lambda\gamma\acute{\alpha}\nu\tau\alpha$, 'fierce,' 'full of fight,' ready to put up its bristles ($\sigma\upsilon\iota\lambda\gamma\acute{\iota}$).
 13. $\sigma\epsilon\alpha\delta\beta\eta\mu\iota\gamma\acute{\epsilon}\tau\epsilon\alpha\delta$, 'likely' (to bring forth): a term applied to an animal which is near its time for bringing forth its young.
 26. $\sigma\eta\tau$ = a young pig just farrowed.
 68. $\eta\acute{\iota}$ $\lambda\epsilon\sigma\gamma\tau\alpha\delta$ $\mu\omicron$ $\epsilon\pi\omicron\iota\sigma\tau\epsilon$ $\sigma\omicron\mu$ ϵ , 'I would not have the heart to do it.'
 76. $\eta\eta$ $\mu\iota\eta$ $\beta\epsilon\alpha\delta$ $\acute{\epsilon}\iota\sigma\tau$ $\lambda\epsilon\iota\eta$, 'it is I that should suffer,' I would be held responsible for it.
 98. $\mu\upsilon\iota\eta\gamma$ is really the dative (and old accusative) case of $\mu\omicron\eta\gamma$; but, as frequently happens with feminine nouns, through constant use it has replaced the nominative. Cf. $\alpha\iota\mu\iota\eta\eta$, $\mu\upsilon\iota\eta\tau\iota\eta$, $\sigma\epsilon\iota\lambda\beta$, for $\alpha\iota\mu\iota\eta\epsilon\alpha\eta$, $\mu\upsilon\iota\eta\tau\epsilon\alpha\eta$, $\sigma\epsilon\alpha\lambda\beta$.
 99. $\acute{\epsilon}\tau\epsilon\iota\eta\epsilon$; so, frequently, $\acute{\epsilon}\acute{\iota}\gamma$, $\acute{\epsilon}\acute{\upsilon}\lambda\alpha$: there is a tendency to reduce by aspiration the initial consonant of proclitic words (i.e., words which throw their own stress accent forward on to the next word in the sentence). Cf. $\acute{\epsilon}\sigma\eta$ from $\tau\sigma\eta$. In the older language the consonant was reduced by a process like nasalization, e.g., $\sigma\alpha\eta$ from $\tau\sigma\eta$, $\xi\alpha\delta$ from $\kappa\alpha\delta$,

- 109-10. $\zeta\upsilon\pi$. . . τ n - $\alpha\iota\rho\tau\epsilon\alpha\rho$, 'that I very nearly had my journey for nothing': $\sigma\acute{o}\beta\alpha\iota\mu$ = $\sigma'\acute{o}\beta\alpha\iota\mu$, past tense of an old verb $\rho\acute{o}\beta\alpha\iota\mu$, meaning 'I attack, endeavour, commence.' It is treated in Mod. Irish sometimes as a substantive.
115. $\mu\epsilon\alpha\nu\mu\alpha$, 'the presentiment,' a kind of telepathic message.
131. $\beta\alpha$. . . $\sigma\upsilon\tau$, 'I should think it would not be an exceedingly difficult thing for you —'
156. $\rho\acute{\upsilon}\delta\alpha\acute{\nu}$, $\rho\iota\upsilon\beta\delta\alpha\acute{\nu}$ or $\sigma\upsilon\beta\delta\alpha\acute{\nu}$ $\epsilon\alpha\lambda\alpha$ or $\alpha\lambda\lambda\alpha$ are all variants of $\sigma\alpha\mu\acute{\eta}\alpha\acute{\nu}$ $\alpha\lambda\lambda\alpha\iota\acute{o}$ (lit. 'little wild stag').

XII.

THE ROAN STEED AND THE CLOAK OF MANY COLOURS.

- 5-6. $\eta\acute{\iota}$. . . $\iota\acute{\upsilon}\beta\delta\alpha\acute{\nu}$, 'Iubhdan had not the slightest objection.'
- 7-8. $\eta\acute{\alpha}\rho$. . . $\upsilon\alpha\iota\tau\epsilon$, 'that she never found herself in a greater difficulty than the giving up of the cloak.'
- 15-16. $\alpha\rho$ $\epsilon\sigma\sigma\acute{o}\beta$ $\eta\alpha$ $\rho\acute{o}\tau\alpha\eta\alpha$, 'on the sheltered side.'
32. $\sigma\circ$ $\rho\acute{\alpha}\mu\mu\iota\varsigma$, 'It happened.'
57. $\alpha\rho$ Δ $\rho\acute{o}\sigma\alpha\rho$, on his trot, i.e., 'trotting along in his usual style.'
59. $\alpha\rho$ $\lambda\epsilon\alpha\varsigma\alpha\delta$ $\eta\alpha$ $\rho\acute{\upsilon}\lambda$, 'in the twinkling of an eye.'
60. $\sigma\omicron\rho$ $\tau\omicron\rho\alpha\iota\varsigma$ $\lambda\epsilon\iota\rho$, 'one of his forefeet.'
66. $\epsilon\kappa\alpha\acute{\iota}\eta$. . . $\mu\upsilon\mu\iota\lambda$, 'the bone of her shin, arm and neck.'
73. $\eta\acute{\iota}$ $\mu\iota\tau\tau\epsilon$ Δ $\rho\acute{\alpha}\delta$, 'It may fairly be said' (lit. 'one is none the worse for its saying').
98. $\iota\varsigma\sigma\omicron\iota\mu\mu\iota\beta$ $\eta\alpha$ $\rho\acute{o}\epsilon\rho\alpha\tau\omicron\epsilon$, 'to meet the funeral,' this is the original meaning of $\sigma\omicron\iota\mu\mu\epsilon$.
- 111-12. $\mu\alpha\rho$ $\xi\epsilon\alpha\lambda\lambda$. . . $\upsilon\mu\epsilon\tau\iota$, 'on account of the manner in which the Mother of the Bards came by her death.'
117. $\eta\acute{\iota}$. . . $\rho\iota\eta$, 'he would not consider that he had grounds enough in that for making his mind easy.'

XIII.

THE BLACKBERRIES.

5. $\sigma'\acute{\alpha}$ $\delta\epsilon\alpha\sigma\alpha\rho\alpha\delta\epsilon\tau$ $\iota\alpha\sigma$, 'difficult as they were (to find).'
- 16-7. $\eta\acute{\iota}\sigma\eta$ $\mu\alpha\iota\epsilon$ $\alpha\eta$ $\beta\alpha\iota\lambda$ $\alpha\rho$, the nearest equivalent in English is the colloquial expression 'it was a bad job for.'
18. $\eta\acute{\iota}$. . . $\epsilon\iota\acute{o}$, 'M. did not "enjoy her ride."'
22. $\iota\eta\mu\omicron$, 'Shrovetide,' is from the Latin *Initium* 'beginning' (of Lent).
30. $\alpha\varsigma$ $\sigma\upsilon\lambda$ ι $\beta\rho\iota\alpha\delta\omicron\mu\epsilon$, 'growing wilder.'

42. Δ' ἡγῖν ὁ = Δ' ἡγῖαν ὁ, 'my dear child'; to a boy Δ' ἡνιὸς ὁ is said.
55. Δὲς ῥιὰ ῥιὰ ἔγειρε καὶ τὸ πομπὸν αἰνεῖ, 'to inquire about the College of Bards.'
87. Δὲς ἡ μάλιστ' οὐδὲν ὅμοιον, 'in an entirely different way.'
132. κύμα νόμιον, 'the same as honey,' 'like honey.'
141. ἡ ποταμὸς: in Munster ποταμὸς (the form which ποταμὸς = ποταμὸς takes when accented on the first syllable) has become ποταμὸς under the influence of ποταμὸς; in Connacht, on the other hand, ποταμὸς has become ποταμὸς from the influence of ποταμὸς.

XIV

A NETTLESOME LONGING.

- 13-14. Σὺν ἐνὶ τῇ ἀ-ἀδελφῇ, 'Her father ran to her.' The Irish is very vivid (lit. 'See towards her her father!') So and ρύον, in such phrases as ρέο ἐντὸς, ρέο ὅπου, ρύον ἐντὸς, are worn down forms of Middle Irish *ac-so*, *ac-suit*, where *ac* is not the preposition *as* but the verb 'to see' (cf. *ἔσας*). 'ρεο, ρύον, then, mean 'See here!' 'See there!' and correspond to the French *voici*, *voilà*!
22. Καὶ εἰσε . . . ῥάον, 'Why do you say such a thing as that?'
- 23-4. Δὲς . . . οὐκ ἔστιν, 'considering all the good which G. is doing for us.'
- 24-5. Δὲς ἂν βέλτερος ὁ μέγας, 'the worst man': Δὲς καὶ βέλτερος ὁ μέγας would mean 'one of the worst men.'
- 40-1. ἡ βέλτερος . . . οὐκ, 'I am just as well pleased to see the death of the person who did me most good (as that of anyone else).'
44. ῥυπαρὸς Δὲς ἂν οὐδὲν ῥιν, 'they managed to pass that night.'
46. Οὐκ ἔστιν Δὲς (ἀτάκτος is autonomous), 'How goes it with, fares it with?'
49. οὐκ ἔστιν ἡ γὰρ, 'misfortune out and out.'
62. ἡ βέλτερος καὶ ὅτι βέλτερος, 'I don't say but that she is,' i.e., 'I think that she is.'
70. Τὸς βέλτερος ἡ ρύον, 'That damsel will come': ρύον is used here in a hostile sense, 'our mutual enemy.'
71. ἡ ἀδελφὸς οὐκ ἔστιν, 'it is not befitting for us,' 'it is not for us': ἀδελφὸς is another spelling of ἀδελφὸς 'art,' 'craft.'
- 77-8. ἀμάρτυρ Δὲς ἡ ἐντὸς, 'the following day' (lit. 'the morrow which was coming towards us').
81. ἡ ἀδελφὸς γὰρ οὐκ ἔστιν, 'for each person.'
103. οὐκ ἔστιν οὐκ ἔστιν, 'we will get rid of it,' i.e., allow its effects to pass off.
106. ἐσθλὸς, 'fever' (lit. infirmity). Σὺν βέλτερος Δὲς ἡ οὐκ ἔστιν-

- τεαρ ἐ! = 'May there be health and life where it is mentioned!'; an ejaculation always uttered when the name of fever or of some other terrible sickness is mentioned.
108. ἀρ ὀρῶντε = 'lying open': ὀρῶντε means 'open' as the result of having been opened; a thing is ἀρ ὀρῶντε even though it has never been shut.
- 115-6. ἀρ ἐξῆν βάρ . . . υαῖθ, 'very hardly she recovered from it.'
117. Ἄν τῦρῃ . . . ἰμῆξτε, 'The moment she was gone' τῦρῃ = comparative of the O. Irish adj. τóirch (ταοίρεαδ), 'to the fore,' used as a substantive.
120. ἰμῆξτε γλῶν, 'completely gone.'
135. ῥρεῶνταοῖ, 'imaginary phantoms, hallucinations, ravings.' Ὅα μβ'έ S. ρεῖν, 'Even Shanachan.'
137. ἑαῖν ρί ἐνὶ ρεῖν, 'She came to herself, recovered': the emphasis falls on ἐνὶ in this expression, not on ρεῖν.
- 149-50. ἢ ρεῖν . . . λειρ, 'She did not know at all what was the meaning of it.'
173. νῖθ νάρθ' ἰονῆαδ = past of νῖθ νάδ ἰονῆαδ.
179. ἢ λῦα . . . Συαρε, 'Neither did any of G.'s people think': 'no more did,' etc., but the Irish idiom is 'no less.' The Irish way of looking at it is, 'The messenger did not think at all of the glass of wine, and his thought of it was "not less" than anyone else's thought of anything in the shape of sickness.'
185. ἰαπῶτ μερῃ, 'a touch of intoxication.'
191. βεῖθ λιμ, 'to be at me,' i.e., trying to convince me.
207. να κόμαρταί céanna, 'the same symptoms.'
- 214-15. νά βιθ πιοc ὅα ἡεραῖαλ οῖτ, 'Don't have the slightest doubt about it.'

XV.

THE FAT OF THE WATER-BLACKBIRD.

13. ἐδάρρα ὅ ἐλ leo, 'you would turn your back on them': ἐλ, not ὅμ, is the word to use in this expression.
32. βα πό-ὀόβαρ οὐτ-ρε, 'you went very near,' etc.: πό-ὀόβαρ is much stronger than ὀόβαρ.
- 36-7. Δ εὐλλεῶ cup ἰρῆαδ, 'any more interference,' any further intrusion.
40. νῖ ἡ-δον ὀόειν ἐ, 'he is not to be meddled with (with impunity),' νῖ ἡ δον ἰονταοῖ ἐ, 'he is not to be trusted.'
44. ἦ ρεαρ ζαν οὐλ, sc., ἰ ζονταβαρ, 'it is better not to go (into danger).' Note the use of ζαν as a negative with the verbal noun.

55. $\epsilon\pi\gamma\epsilon \alpha\rho$ (lit. 'to rise out of it') i.e., 'to have done with it,' to drop it.
65. $\mu\acute{\iota}\lambda \beta\alpha\varsigma \omicron\pi\tau \alpha\eta\eta$ (lit. 'there is no hindrance on you in it'), 'you can if you like.'
67. $\Delta \mu\alpha\lambda\iota\sigma\tau\epsilon \tau\omicron \epsilon \epsilon\upsilon\rho\alpha\mu \Delta \epsilon\upsilon\rho \omicron\pi\tau\alpha$, 'give them something else to occupy their attention.'
- 71-2. $\iota\rho \lambda\omicron\varsigma \dots \lambda\epsilon\omicron$, 'it is an act of weakness to let them off.'
74. $\tau\upsilon\iota\lambda\lambda\epsilon\alpha\theta \dots \mu\epsilon\alpha\rho\alpha$, 'more which would be worse.'
81. $\eta\acute{\iota} \mu\alpha\iota\beta \alpha\beta\rho\alpha\sigma$, or $\eta\iota\omicron\rho\beta' \acute{\epsilon}\alpha\sigma\alpha$ = 'it was not long,' i.e., a long time; not $\eta\acute{\iota} \mu\alpha\iota\beta \rho\acute{\epsilon} \alpha\beta\rho\alpha\sigma$, which means 'he was not long.'
90. $\mu\omicron \theta\acute{o}\iota\tau\eta\iota \tau\omicron \epsilon \acute{\rho}\alpha\iota\lambda\lambda \lambda\upsilon\mu \upsilon\iota\rho\epsilon$: the difficulty was not the amount of fat but the procuring of that particular bird which was chosen by Brigid on account of its rarity. At the time of the story the water-ousel was evidently a *rara avis* in Ireland.
- 130-1. $\eta\acute{\alpha}\varsigma \dots \mu\iota\alpha\tau\alpha\iota\beta$ (the indirect of $\eta\acute{\iota} \beta\epsilon\alpha\varsigma \lambda\epsilon$), 'that the daughter has had enough of the longings.'
133. $\beta\pi\epsilon\iota\rho \alpha\varsigma\upsilon\rho \Delta \rho\acute{\alpha}\iota\tau$ 'more than enough.'
- 143-4. $\Delta \rho\gamma\acute{\epsilon}\alpha\lambda \dots \pi\acute{\iota}\rho\epsilon\iota\eta$, 'Each person's trouble is the matter in which he himself is interested, and the cat's trouble is its kitten'—a proverb in which the word $\rho\gamma\acute{\epsilon}\alpha\lambda$ is used in two different senses: the first $\rho\gamma\acute{\epsilon}\alpha\lambda$ is used as in the phrase $\iota\rho \mu\acute{o}\rho\eta \alpha\eta \rho\gamma\acute{\epsilon}\alpha\lambda \acute{\epsilon}$ = 'it is a great trouble or misfortune'; the second $\rho\gamma\acute{\epsilon}\alpha\lambda$ means the telling about the trouble which forms the staple subject of conversation of the person immediately interested.
149. $\tau\upsilon\alpha\iota\mu \tau\alpha \xi\upsilon\alpha\lambda\alpha\eta\eta$, Tuam in Co. Galway.

XVI.

THE RED-EARED COW AND "FEATHNAD FEADHA FUINN."

10. $\alpha\eta \eta\alpha\omicron\iota \beta\pi\acute{\iota}\epsilon\iota\tau\omicron \lambda\omicron\eta$, *not* $\eta\alpha \eta\alpha\omicron\iota \beta\pi\acute{\iota}\epsilon\iota\tau\omicron$.
31. $\alpha\rho \beta\iota\tau$, 'in existence.'
- 39-43. $\eta\acute{\iota} \rho\epsilon\iota\sigma\iota\rho \dots \lambda\upsilon\mu$, 'it cannot be said of this sufficiency that its smallness is its fault, whatever may be said of the fat of the blackbird.'
57. $\epsilon\alpha\iota\lambda\lambda\tau\epsilon \lambda\epsilon\iota\rho \alpha\eta \mu\alpha\rho\gamma\alpha\theta$, 'at a loss by the bargain.'
- 66-7. $\tau\alpha \mu\beta\epsilon\alpha\theta \omicron\iota\rho\epsilon\alpha\sigma \epsilon\iota\lambda\epsilon \alpha\epsilon\upsilon \alpha\eta\eta$, 'if there were as many more of them.'
- 74 5. $\beta\upsilon\eta \omicron\rho \epsilon\iota\omicron\eta\eta \alpha\rho \rho\alpha\sigma$, 'entirely different from.' $\beta\upsilon\eta \omicron\rho \epsilon\iota\omicron\eta\eta$ = 'foot over head,' upside down, topsy-turvy: hence what would be upside down as compared with either of the two former wishes would have no point in common with them, would be different.
- 84-5. $\upsilon\alpha\epsilon\beta\acute{\alpha}\rho \tau\mu\omicron\beta\lambda\acute{o}\rho\omicron\epsilon$, 'the frightful amount of trouble.'

98. Δ λειτέρο γιν, 'such a thing as that.'
101. γεορο=a precious article; even a beautiful animal.
104. γί νά γατ, 'luck nor grace.'
114. γυβα πέριε, 'mountain berries': πέριε is a level stretch of moorland, or a mountain slope. The modern word for these berries is μόναροάιν.
115. γεατσάιο γεαθα γυιιν, a grandiloquent term concocted in true bardic fashion for the simpler μιλ πέιτλεανν: as though one should call a spade an 'indispensable agricultural implement.' This ridiculous habit is not yet extinct. I have heard a γεατσάιοε declare that τλύ (tongs) was a vulgar word, and that the correct name was τιμέιπε τεαλλαιξ! γ. γ. γ. may mean 'the treasure (?) of the wood of the land.'
137. τέανσιν 'Come,' let us come,' used like French *allons!*

VOCABULARY

NOTE.—In a few cases alternate forms and spellings are added in round brackets.

- Δβαρῆς, said; repeated.
 ἀέαιθε, *interj.*, expressing disgust.
 ἀέριον, *m.*, entanglement.
 ἀόβαρ, *m.*, material, reason; *Δ.*
 εἰς, a student of poetry,
 a prospective sage.
 ἀόλας, *m.*, burial.
 ἀόλας, *I* bury.
 ἀόμας, *m.*, wood.
 ἀομιγίμ. *I* confess; admit.
 ἀε, *m.* and *f.*, liver.
 ἀεόρεδς, *f.*, herding.
 ἀιβίς, ripe.
 ἀίμε, *f.*, class; tribe.
 ἀίρεον, *m.*, the Mass.
 ἀίγε, *m.*, mind.
 ἀιήθειον, *f.*, unwillingness; *1*
 n-Δ., in spite of.
 ἀιμύρι, *f.*, time.
 ἀιμβρύοι, *m.*, ignorance.
 ἀιονίμ, *m.* and *f.*, a name.
 ἀιρτεαρ, *m.*, journey. *1 n-Δ.*, in
 vain.
 ἀιρεδς, *m.*, care; attention.
 ἀιρεαί, *v.n.*, counting
 ἀιρήμι (ἀιρήμι), *I* reckon.
 ἀιρήμι, *I* hear; perceive.
 ἀιρήμι, certain, particular.
 ἀιτ, *f.*, a place.
 ἀιτίρ, *f.*, reproach; disgrace.
 ἀιτνίμ, *I* recognise.
 ἀιρεδς, *m.*, regret; compunc-
 tion.
 ἀιρήμι, *f.*, penitence.
 ἀλ, *m.*, brood, the young of any
 animal.
 ἀλλεδς, *f.*, amazement.
 ἀλτ, *m.*, joint.
- ἀμύρταρ, *f.*, barking. *Δ*
 ἀμύρταρ = barking.
 ἀμύρ, *m.*, doubt; suspicion.
 ἀμύρ, *conj.*, however.
 ἀμύρ (ἀμύρ), outside (lit. 'in
 the plain').
 ἀμαμαί, spirited; lively.
 ἀνός, *m.*, a violent death.
 ἀνός, *m.*, the poet of the next
 grade to that of ολλίμ.
 ἀοιβεαρ, *m.*, delight; enjoy-
 ment.
 ἀοιβεδς (lit. one time), *1 n-Δ.*,
 at once; together; simul-
 taneously.
 ἀοιμε, anyone. *ζαδ Δ.*, every-
 one.
 ἀοιρ, *f.*, satire; lampoon.
 ἀοι, *m.*, people; folk. *Δ.* οάνα,
 poets.
 ἀοιτα, aged.
 ἀοι, *m.*, a charioteer.
 ἀοι, both.
 ἀοι, ancient; archaic.
 ἀοι, *m.*, a vessel.
 ἀοι, *Δ'*, from, out of. See note,
 Chapter III, 67.
 ἀοιμήμι (ἀοιμήμι), *I* change.
 ἀοιμήμι (ἀοιμήμι), *f.*, re-
 quest.
 ἀοι, *m.*, gladness.
- βας, *m.*, an impediment; hin-
 drance.
 βας, *m.*, a beggar.
 βας, *m.*, a boat.
 βας, friendly; affection-
 ate.
 βας, collected.

βαίναο, *pres. subj.* 1 sg. of βαίνομ.
 βαίνομ, I cut. b. λε, I touch.
 βάιννε, *m.*, milk.
 βανb, *m.*, a young pig.
 βαnβλαίτ, *f.*, a princess.
 βασoζαλ, *m.*, danger.
 βαnβυίρle, *m.*, a stumble.
 βάταίμ, I drown.
 βάτα, *m.*, a stick.
 βέαλ, *m.*, a mouth.
 βεανn, *f.*, edge; also heed, regard.
 βεανnuίγim, I bless. b. το, I greet; salute.
 βεανnuίγτε, blessed.
 βεαnναo, *v.n.*, shaving; clipping; curtailng.
 βεαnτ, *f.*, act; deed.
 βεαnτuίγim, I meditate; propose to do.
 βέιρεαc, *f.*, shouting. ας βέιcιγ, shouting.
 βέιλε, *m.*, a meal.
 βειpт, *f.*, a couple; pair.
 βειpnyζαo (βειpβnyζαo), *v.n.*, boiling.
 βειтiоeαc, *m.*, an animal.
 βιαo, *m.*, food.
 βinn, melodious.
 binneap, *m.*, melody.
 βίτιn; τpέ b., by means of.
 βλιαoαin, *f.*, a year.
 βλοναγ, *f.*, lard.
 βλúπε, *m.*, a bit; morsel.
 βογαίμ, I soften; loose.
 βοin, *ds.* of bó, a cow.
 βοinonn (βαιneann), female.
 βοlγ, *m.*, stomach; abdomen; also a blister, blotch.
 βοpб, rich; luscious (of food).
 бóтаp, *m.*, a road.
 бpаbуpаiоe, *m.*, a critic; fault-finder.
 бpason, *m.*, a drop.
 бpαт, *m.*, a cloak.
 бpαcαίμ (αp), I depend on.
 бpεαcαo, *m.*, b. an lae, dawning (lit. speckling of day).
 бpεάγ (= бpεαγoα = Bregian, i.e., royal, splendid), fine.

бpеиp, *f.*, increase; addition. b. αγυr = more than.
 бpеиτ, *f.*, (with αp), power; opportunity.
 бpεαγnuίγim, I contradict; falsify.
 бpеoiтeαcт, *f.*, sickness.
 бpύγ, *f.*, strength; efficacy; meaning.
 бpύoγmαp, powerful; vigorous.
 бpoc, *m.*, a badger.
 бpón, *m.*, grief; sorrow.
 бpонnαo, *v.n.*, bestowing.
 бpύт, *v.n.*, pressing; crowding.
 бyαoαcтaит, *v.n.*, winning.
 бyαiоim [αp], I surpass; gain victory over.
 бyαiоиpт, *f.*, trouble; grief.
 бyиoεαc, thankful.
 бyиoεαcαp, *m.*, thankfulness.
 бyиle, *f.*, madness. αp oεapγ-b., "blazing mad."
 бyиoéαл, *m.*, a bottle.
 бyиoean, *f.*, a company; troop.
 бyиme (muime), *f.*, nurse; foster-mother.
 бyитpеαc, *v.n.*, roaring; bellowing. ας бyитpыг, bellowing.
 буn, *m.*, foundation; b. лeиp, the cause of it.
 бyнтáиpтe, *f.*, advantage.
 бyнýp (бyнaоαp), *m.*, origin; force; substance.

Cаbсáп, *m.*, a "cabhcaun," a kind of bird.
 cáл, *f.*, fame; reputation.
 caллim, I lose.
 cáimim, I disparage; censure.
 caит, *f.*, speech.
 caиpe, *f.*, a stream.
 caитeам, *v.n.*, consuming. c. áиmиpe, pastime; amusement. 1 γc., during.
 caитim, I must: *fut. auton.*, caитpеap.
 caитim (caтaиn), accented on second syllable, probably = *cachuim*. Cf. Mid. Ir. *cuin*, when.

cancan, *m.*, vexation.
 cancanac, ill-tempered ; cantan-
 kerous.
 cantain, *f.*, singing ; chanting.
 caoiria (caoiria), *f.*, a sheep.
 caol, narrow ; shrill (of sound).
 cara, *pl.* cáirí, *m.*, a friend.
 caras, *m.*, friendship ; amity.
 carbas, *m.*, a chariot.
 caras, *v.n.*, twisting ; singing or
 lilting (a song or tune).
 cae, *m.*, a battle.
 céad, *pl.* céadta, an hundred.
 ceasuiḡim, I allow ; wish.
 cealḡac, deceitful.
 ceana, *g. sg.* of cion, affection.
 ainim é., a pet-name.
 ceangal, *m.*, a bond ; obligation.
 ceangailte, bound.
 ceanna, *v.n.*, buying : *m.*, price.
 ceannuiḡim, I buy.
 ceapuiḡte (ceapaithe), intended.
 céapo, *v.* céipo.
 céapomail, artistic ; cunningly
 designed.
 ceap, right.
 ceileabpas, *v.n.*, warbling ; sing-
 ing.
 ceilt, *v.n.*, concealing.
 céim, *m.*, a step.
 céipo, *f.*, art ; trade.
 ceirneam, *m.*, grumbling ; com-
 plaining.
 ceirtrúcan, *m.*, constant ques-
 tioning.
 ceol, *m.*, music.
 ceolmar, musical.
 ceoluir, *m.*, a musician.
 éiamib, ó é., a while ago.
 ciallmair, sensible.
 ciar-óub, jet-black.
 éim, I see.
 cimeádam, I keep.
 cimilim, I rub [with oe].
 cipín, *dim.* of ceap, *m.*, a little
 stick ; peg.
 cipín, *f.*, a kitchen.
 claidéam, *m.*, a sword.
 cláiríreac, *f.*, a harp.
 clann, *f.*, children.

clár, *m.*, a board. *c. p.* pòcille,
 a chess-board.
 cleacat, *m.*, practice ; custom.
 cleacair, *m.*, custom ; habit
 cleapaire, *m.*, an artful person ;
 trickster.
 cleapaireac, *f.*, trickery ; play-
 acting.
 cliab, *m.*, chest.
 cliar, *f.*, *coll. n.* bards.
 cliapaireac, *f.*, minstrelsy ;
 singing.
 cliachán, *m.*, side (of chest).
 clirte, skilful ; clever.
 clú, *m.* and *f.*, reputation.
 cluar, *f.*, an ear
 cluar-veap, red-eared.
 cluice, *m.*, a game.
 cnaipe, *m.*, button ; knob.
 cnapós, *f.*, a little lump.
 cneas, *v.n.*, grunting
 cneapug, *v.n.*, he dling
 cócaireac, *f.*, cooking ; cookery.
 coisla, (*gen.* coisla), *m.*,
 sleep.
 cogar, *m.*, whisper.
 cogarna, *v.n.*, whispering. *as*
 cogarnais, whispering.
 coróche, *adv.*, with neg., never.
 comrḡar (coimearḡar), *m.*, con-
 flict ; quarrel.
 coimne, *m.*, "coigny" ; billet-
 ing ; supporting.
 coimne, *f.*, meeting ; appoint-
 ment. *i gc.*, against.
 cóip, *f.*, provision ; entertain-
 ment.
 coitcheanta (coitcheannta), *adj.*
 and *adv.*, customary ; gene-
 rally.
 colḡanta, fierce ; pugnacious.
 cómad, *f.*, power.
 comáinim liom, I go on ; pro-
 ceed.
 cómhailta (cómháilta), *m.*, foster-
 brother ; comrade.
 cómartha, *m.*, sign ; mark.
 cómtalán, colloquial form of
 cómtionól, *m.*, a gathering ;
 assemblage.

κόμαιν, *f.*, presence. ὅρ c., in the presence of.
 κομαιο, *f.*, protection.
 κόμῃσιν, *f.*, vicinity.
 κομνω, *v.n.*, living; dwelling.
 ἵ γε, constantly; always.
 κόμῃς, *f.*, chest; coffin.
 κόμῃς, *m.*, contest; fight.
 κομνω, co-equal.
 κομνω, *f.*, comparison.
 κομῇ, *m.*, prosperity.
 κομνω (pron. κύνω), *m.*, help.
 κομνω, *f.*, danger; risk.
 κομνω, risky.
 κομνω (κομνω-μῖος), *m.*, a midge.
 κομνω, *f.*, trouble; annoyance.
 κομ, *m.*, a body; corpse.
 κομῇ, *m.*, a small body.
 κομνω, *v.n.*, stirring.
 κομῇ, tired.
 κομῇ (κομῇ), *m.*, a path.
 κομνω (κομνω), I defend.
 κομῇ, like.
 κομῇ, *m.*, expense.
 κομνω, expensive.
 κομῇ, *m.*, a stop; check.
 κομνω, *v.n.*, feeding; supporting.
 κομῇ, *f.*, sow; female animal.
 κομῇ, *m.*, a mast (lit. tree).
 κομῇ, greedy; gluttonous.
 κομνω, *f.*, credit.
 κομνω, I finish.
 κομῇ-εἰς, *f.*, intense fear.
 κομῇ, *m.*, a sty.
 κομῇ, *m.*, cattle, possessions.
 κομῇ, valorous.
 κομῇ, *f.*, valour.
 κομνω, *m.*, a skin.
 κομνω, I stoop. c. ἀρ, I begin.
 κομῇ, *m.*, humming; crooning; lilting.
 κομῇ, *m.*, a hummer; lilter.
 κομῇ, *m.*, difficulty; hard plight.
 κομῇ, *m.*, distress; hardship.

κομῇ, *v.n.*, milking.
 κομῇ, exact.
 κομῇ, *m.*, a pitcher.
 κομῇ, *f.*, a harp.
 κύ (gen. con, dat. com), *f.*, hound.
 κύ, *f.*, a cuckoo.
 κύ, *v.n.*, searching.
 κύ, *f.*, visit; tour.
 κύ, *f.*, a company; band of followers.
 κύ, *f.*, a company.
 κύ, *f.*, a province (lit. a fifth).
 κύ, *f.*, memory.
 κύ, *f.*, a corner.
 κύ, I put.
 κύ, *f.*, a cause.
 κύ, *m.*, back. κύ ἀρ γε, abolish.
 κύ, *f.*, way; fashion.
 κύ, narrow.
 κύ, *m.*, power.
 κύ, to (govs. gen.: in phrases takes either gen. of object or gen. of whole phrase; e.g., κύ-αν-τῷ τοῦ μαρτυροῦ, or κύ-αν-τοῦ τοῦ μαρτυροῦ).
 κύ ἵστα, interference.

κύ (= κύ ἵστα = ἵστα), forty.
 κύ, firm.
 κύ, in earnest.
 κύ, blind.
 κύ, *m.*, art; profession; poem.
 κύ, human: as noun, a human being.
 κύ, dear; expensive.
 κύ (κύ), I shine; appear. κύ, it appears from the account.
 κύ, likely; to all appearances. See note, Chap. XI, 13.
 κύ, difficult.
 κύ, *f.*, difficulty.
 κύ, 3rd. sg. past dep. of κύ, I go.

οεῤῥῖλαρτα, well-flavoured; savoury.

οεῤῥῖνῃν, *f.*, good will.

οεῤῥῖλῖντεῤῥῖλ, in good health; hale.

οεῤῥῖλ, *m.*, poverty; distress.

οεῤῥῖνῃν (οεῤῥῖνῃν), I make; do.

οεῤῥῖ, *πέ* *νῶ.*, *defect. verb.* caused.

See note, Chap. V, 42.

οεῤῥῖ, *εὔ* *νῶ.*, I notice.

v. note Chap. V, 42.

οεῤῥῖ-*νῶ*, *m.*, utter rout.

οεῤῥῖνῶ (οεῤῥῖνῶ), *m.*, forgetfulness; mistake.

οεῤῥῖνῶ, *οε* *ῶ.*, in consequence of (generally of bad results).

οεῤῥῖνῶ, late; last.

οεῤῥῖνῶ, *f.*, certainty.

οεῤῥῖνῶ, certain; convinced.

οεῤῥῖνῶ, *πέ* *ῶ.*, towards.

οεῤῥῖνῶ, late; last.

οεῤῥῖνῶ, I say; *past*, οεῤῥῖνῶ.

οεῤῥῖνῶ, *v.n.*, improving; ornamenting.

οεῤῥῖ, *f.*, an end. *ῶ* *νῶ.*, for ever; *with neg.*, never.

οεῤῥῖ, *f.*, *gs.* οεῤῥῖ, a drink.

οεῤῥῖνῶ, vehement; earnest.

οεῤῥῖνῶ, *δῖ* *νῶ.*, wide open.

οεῤῥῖνῶ, *past part.* of οεῤῥῖνῶ, I banish; exile.

οεῤῥῖνῶ, *m.*, utmost endeavour.

οεῤῥῖνῶ, *m.*, vengeance; revenge.

οεῤῥῖνῶ, *f.*, harm; injury.

οεῤῥῖνῶ, I pay; requite. (*δῖ*, for.)

οεῤῥῖνῶ, *f.*, pay; recompense.

οεῤῥῖνῶ, idle.

οεῤῥῖνῶ, *f.*, sorrow; disappointment.

οεῤῥῖνῶ, exact; exactly.

οεῤῥῖνῶ, *v.n.*, attacking; beginning.

οεῤῥῖ, *f.*, sterility. *νῶ.*, exhausted; run dry.

οεῤῥῖνῶ, I drink off; drain.

οεῤῥῖ, *f.*, a law.

οεῤῥῖνῶ. See note, Chap. XI, 109.

οεῤῥῖνῶ (οεῤῥῖνῶ) = οεῤῥῖνῶ, sorrowful.

οεῤῥῖνῶ, *m.*, harm; injury.

οεῤῥῖνῶ (οεῤῥῖνῶ), *m.*, churlishness.

οεῤῥῖ, *f.*, hope; conjecture. οεῤῥῖνῶ.

(*δῖ* *νῶ*), of course; no doubt.

οεῤῥῖνῶ, deep.

οεῤῥῖνῶ, *m.*, sufficiency; enough.

οεῤῥῖνῶ (οεῤῥῖνῶ), from οεῤῥῖνῶ, someone or something to be trusted or made free with: usually found only in the phrase, *νῶ* *ῶ*, "he is no joke."

οεῤῥῖνῶ, *m.*, world. οεῤῥῖνῶ, the Eastern World.

οεῤῥῖνῶ, *m.*, mischief.

οεῤῥῖνῶ, dark; obscure.

οεῤῥῖνῶ, *v.n.*, obscuring; eclipsing.

οεῤῥῖνῶ, hard to satisfy.

οεῤῥῖνῶ, churlish; inhospitable.

οεῤῥῖνῶ (1), *m.*, a brier; bramble.

οεῤῥῖνῶ (2), *m.*, a bout; a turn.

οεῤῥῖνῶ, *f.*, a brier.

οεῤῥῖνῶ (οεῤῥῖνῶ), *m.*, a brother.

οεῤῥῖνῶ, *adj. pref.*, bad.

οεῤῥῖνῶ, *m.*, toil; trouble. *ῶ* *ῶ*, a lot of trouble from him.

οεῤῥῖνῶ, *f.*, a poem; song.

οεῤῥῖνῶ, sad.

οεῤῥῖνῶ, *v.n.*, blackening.

οεῤῥῖνῶ, *f.*, a liking.

οεῤῥῖνῶ, *m.*, a person.

οεῤῥῖνῶ, *f.*, dullness; stupidity.

οεῤῥῖνῶ, I awake; waken.

οεῤῥῖνῶ, *m.*, fortified dwelling; castle.

οεῤῥῖνῶ, *m.*, a strong fort; stronghold.

οεῤῥῖνῶ, *f.*, a district; native place.

οεῤῥῖνῶ, *m.*, a steed.

οεῤῥῖνῶ, *collect.*, steeds.

ἐὰν, *m.*, an exploit; a great number.

ἐὰν, *m.*, jealousy.

ἐὰν, in origin *neut. pron.* O. Ir. *ed. corr.* to Lat. *id.*, it. ἢ ε. it is it; yes. *ní h-e.*, it is not it; no. *map'ò'e.* = *map'buò* ἐὰν, as though it were it; "by the way" (ironically).

ἐὰν, timid. ἢ ἐὰν *liom*, I am afraid.

ἐὰν, *m.*, order; arrangement.

ἐὰν, *f.*, injustice.

ἐὰν, unjust.

ἐὰν, *m.* malady; fever.

ἐὰν, *m.*, fear.

ἐὰν, various; strange.

ἐὰν, strange; extraordinary.

ἐὰν, *f.*, *gen.* -*na*, art; profession.

ἐὰν, ingenious.

ἐὰν, *f.*, collect., birds.

ἐὰν (ἐὰν), quick; swift. (lit. unwearied, ἐ-*γίτ*).

ἐὰν, *m.*, lack. ἢ *n-e.*, lacking.

ἐὰν, *f.*, disrespect.

ἐὰν, *g. sg.* and *n.* and *a. pl.* of ἐὰν, a steed.

ἐὰν, *m.*, ivy.

ἐὰν, *m.*, a poet; sage.

ἐὰν, *f.*, collect., poets.

ἐὰν (ἐὰν), *dat.* of ἰὰν (ἰὰν), a thong; leash.

ἐὰν, *v.n.*, rising.

ἐὰν, I rise. ἐὰν *ar*, I give up; cease doing.

ἐὰν, *f.*, ability; capacity.

ἐὰν, *v.n.*, listening; becoming silent.

ἐὰν, *m.*, refusal.

ἐὰν, I refuse.

ἐὰν, *m.*, knowledge. ἢ *eol* *oom*, I know.

ἐὰν, *m.*, knowledge; skill.

ἐὰν, learned; skilful.

ἐὰν, *v.n.*, leaving.

ἐὰν (ἐὰν), I get.

ἐὰν, length. *an f.*, whilst.

ἐὰν, *f.*, welcome.

ἐὰν, hospitable.

ἐὰν, *v.n.*, watching.

ἐὰν (ἐὰν), wide; spacious.

ἐὰν (ἐὰν), *f.*, a green; lawn.

ἐὰν, *m.*, a wall.

ἐὰν, *prep. gov. gen.*, about; around.

ἐὰν, I wait; remain.

ἐὰν, *v.n.*, remaining.

ἐὰν, *f.*, a wolf.

ἐὰν (ἐὰν), *f.*, sea.

ἐὰν, *m.*, excellence.

ἐὰν, I look; appear.

ἐὰν, *v.n.*, looking; seeming.

ἐὰν (ἐὰν), *past auton.* of ἐὰν.

ἐὰν, *m.*, a whistle; a shrill noise.

ἐὰν, *past auton.* of ἐὰν, I am able.

ἐὰν, *deponent verb*, I know (only used with a negative or interrogative).

ἐὰν, *m.*, treachery; fraud.

ἐὰν, *m.*, virtue; power.

ἐὰν, *f.*, rain.

ἐὰν, *past* of ἐὰν, knew.

ἐὰν, possible: in origin *pres. auton.* of ἐὰν, I can.

ἐὰν, *f.*, force; effort. ἢ *bp.*, in force.

ἐὰν, *f.*, generosity; liberality: also comparative of ἐὰν.

ἐὰν (by metathesis for ἐὰν), *v.n.*, seeing.

ἐὰν, *f.*, a vein.

ἐὰν, *f.*, woodbine.

ἐὰν, withered.

ἐὰν, *m.*, a debt.

ἐὰν. See note, Chap. X, 71.

ἐὰν, *m.*, a hart. ἐὰν in *oar* ἐὰν is an euphemism for *οἶα*, influenced by the archaic ἐὰν, Lord.

ἐὰν, wild; savage.

πίσωναίρε, *f.*, witness; presence.

1 *bp.*, in presence of, before.

πίσλ, generous; liberal.

πίσσεαλλ, *f.*, *gen.* -έλλε, chess.

πίσλ, *m.*, a poet.

πίσιρδεαέτ, *f.*, poetry.

πίσλαρ (ίσλαρ), *m.*, an eagle.

πίσν, *m.*, wine.

πίσνν, fair.

πίσρ, true: as prefix in *πίσρ-έζεαρ*.

πίρεανν (πίρπονν), male.

πίρυννε, *f.*, truth.

πίρ, worth; even.

πίσλτ, *m.*, a chief; prince.

πίσλτεαρ, *m.*, principedom; kingdom.

πίεαρξ, *m.*, a rod. *πί. αν ορμα*, the "flat" of the back.

πίλυνρε, *f.*, abundance; plenty.

πόεαρ, *f.*, proximity; presence.

1 *bp.*, along with.

πόεαλ, *m.*, a word.

πόεαντα, useful; good.

πόεανταέτ, *f.*, goodness.

πόρβνε, *f.*, patience.

πόρλ (πόρλλ), *go f.*, gently; awhile; yet.

πόρμ, I help.

πόρμνντ, *v.n.*, helping (lit. "running under," *πό-ρμ*; *cf.* Latin *succurro*).

πόρλ, *g. sg.* of *πίρλ, f.*, blood.

πόρλρ, *f.*, abundance; excess.

ní p., it is necessary; it must be (*lit.* 'it is not excessive').

πόρν, *m.*, desire.

πόρκαμάρ, *m.*, affectation; airs.

πόρβεαρξεαθ, *m.*, preparation; dressing.

πόρμασ, *m.*, envy.

πόραιν, *f.*, shelter.

πόρρμ, *m.*, a noise.

πίρεαξρ, *m.*, an answer.

πίρσεάλαμ, *m.*, attendance.

πίρξμ, I sew.

πίρμ, *an p.*, all over; throughout.

πίρμ, *m.*, a sound.

πίρμρεαθ, *past auton.* of *ξείρμ*.

πίρμρεαθ, *f.*, deliverance; relief.

πίρτ, *m.*, hatred; aversion.

πίρ = *πίρμ*.

πίρσεαθ, *m.*, a remainder; leavings.

πίρμρε, easy.

ξάβμ, I take.

ξάβρ, *m.*, a goat.

ξάβτ, taken.

ξάθ, *m.*, need.

ξάθρ, *m.*, a dog.

ξάιρ, *f.*, prowess.

ξάιρξε, *f.*, valour.

ξάιρξεαμλ, valiant; valorous.

ξάλαρ, *m.*, a disease.

ξάμν, *m.*, a calf: like *λαός* used as a term of endearment.

ξάτρ, *m.*, need; want.

ξέ, *m.*, a goose.

ξεαλξάιρτεαθ, smiling; well pleased.

ξεαλλ, *m.*, a promise; pledge.

ξεαλλ *le* = as good as, practically. *ξεαλλ *leir** = almost;

μαρ ξ. αρ = on account of.

ξεαλλμ, I promise.

ξεαράν, *m.*, a complaint.

ξείρμ, I get; find.

ξείρεανν, *m.*, a fetter; a hobble; trouble.

ξείρ, *f.*, tallow; fat.

ξείτ, *f.*, a start.

ξεόβμ, 2 *sg. fut.* of *ξείρμ*.

ξίολλ, *m.*, a boy; servant.

ξλαεαθ, *v.n.*, taking.

ξλαίνε (ξλοίνε), *f.*, glass.

ξλασάμ, I call.

ξλέαρ, *m.*, a contrivance.

ξλέαρμ, I prepare; arrange.

ξλέεαλ, shining white.

ξλεο, *m.*, commotion.

ξλυαίρεάν, *m.*, grumbling.

ξλυαίρμ, I move; proceed.

ξλύν, *f.*, a knee.

ξνίσν, *m.*, deed; performance.

ξνό, *m.*, work; business. *ξεαν-
παίθ *rim an g.*, that will do;
serve the purpose.*

γνώρις, *f.*, face.
 γόβ, *m.*, a bill; beak.
 γοίλε, *m.* and *f.*, appetite.
 γοιργεᾶς, surly; peevish.
 γρεᾶνν, *m.*, fun.
 γρεᾶννιᾶς, comical; extraordinary.
 γρεᾶντα, carved; polished; neat.
 γρεᾶς, *v.* ὀρεᾶς (2).
 γρῆαν, *f.*, sun.
 γρῆν, *g.* sg. of γρεᾶν, *m.*, gravel; coarse sand.
 γυᾶρις, *f.*, danger.
 γυῖον, I pray.
 γυντα (γοντα), pungent; caustic (of a saying).
 γυττιζεᾶς, *f.*, vocalization.

ἡἰλα, *m.*, a hall.

ἰᾶλ (ἰᾶλλ), *f.*, a thong; leash.
 ἰᾶρηᾶς, *f.*, an attempt; a slight degree.
 ἰᾶρηᾶς, *v.n.*, asking; attempting.
 ἰᾶρηᾶς, *f.*, a loan; gen. used as *adj.*, strange; foreign.
 ἰμεᾶρηᾶς, *past part.* of ἰμῆρις, played.
 ἰμῆρις, *f.*, supplication; entreaty.
 ἰμῆρηᾶς, *f.*, departing; departure.
 ἰμῆρις, I go; depart.
 ἰμῆρηᾶς, gone.
 ἰμεᾶς (ἰμεᾶς), *m.*, place.
 ἰμεᾶς, *f.*, Shrovetide.
 ἰμῆρις, I tell.
 ἰμεᾶς, *f.*, mind; intention.
 ἰμεᾶρηᾶς, *f.*, intellect; ingenuity.
 ἰλ (ἰλ), *prefix*, cognate with Greek *poly-*, meaning many, various.
 ἰλῶδαᾶς, many-coloured.
 ἰλῶδοις, *f.*, varied wealth; many treasures.
 ἰμεᾶρηᾶς, excess; too much: usually with *def. art.*

ἰμεᾶς, *adj.* and *noun m.*, all; whole; the whole.
 ἰμεᾶρις, I turn.
 ἰμεᾶς, equivalent; the same.
 ἰμεᾶρηᾶς, *m.*, wonder; surprise.
 ἰμεᾶρηᾶς, *m.* and *f.*, a wonder.
 ἰμεᾶρηᾶς, *f.*, trust (ἰμεᾶς, in).
 ἰμεᾶς, low. ὅρ ἰμεᾶς, secretly; privately.

ἰμεᾶς, *f.*, a duck.
 ἰμεᾶς, weak.
 ἰμεᾶρηᾶς, present; at once.
 ἰμεᾶς ὑπεᾶρις, the upper hand.
 ἰμεᾶς, *m.*, a calf; fawn: also used as a term of endearment.
 ἰμεᾶρηᾶς = ἰμεᾶς-ἰμεᾶρηᾶς, outside.
 ἰμεᾶς, *f.*, bed.
 ἰμεᾶρηᾶς, *m.*, new milk.
 ἰμεᾶρις, I follow; continue: with ὅς, stick to.
 ἰμεᾶρηᾶς, *v.n.*, following.
 ἰμεᾶς, *m.*, welfare; good.
 ἰμεᾶς, *m.*, a ray; glimpse (of sight or reason).
 ἰμεᾶς-ἰμεᾶς, *m.*, a nickname.
 ἰμεᾶρηᾶς, *v.n.*, manuring.
 ἰμεᾶς, *v.n.*, widening; opening out. ἰμεᾶς, wide open.
 ἰμεᾶς, *m.*, leather; skin.
 ἰμεᾶς-ἰμεᾶς, half-drowned; sunk.
 ἰμεᾶρηᾶς, *m.*, learning.
 ἰμεᾶρηᾶς, learned.
 ἰμεᾶρηᾶς, *m.*, healing; cure. ἰμεᾶς ἰμεᾶς, it cannot be helped.
 ἰμεᾶς, *f.*, porridge; stirabout.
 ἰμεᾶς, *f.*, something similar.
 ἰμεᾶς ὅς —, such a —.
 ἰμεᾶς (ἰμεᾶς), I let; allow.
 ἰμεᾶς, I pretend.
 ἰμεᾶς, a scream.
 ἰμεᾶρηᾶς, *ds.* of ἰμεᾶρηᾶς, screaming.
 ἰμεᾶς, *m.*, a physician.
 ἰμεᾶρηᾶς (ἰμεᾶρηᾶς), *f.*, a ball; knob.
 ἰμεᾶς, polished.
 ἰμεᾶρηᾶς, plentiful; numerous.

λίυήγ, *ds.* of λίύηεε, shouting.

λόεαίντ, *v.n.*, dawning.

λοέάν, *m.*, a pool.

λοέτ, *m.*, fault.

λοήγίε (λοήγίε). burnt.

λον, *m.*, a blackbird. *l.* υήγε, a water ousel.

long, *f.*, a ship.

λοή, *m.*, a track; searching for.

ο'ά *l.*, searching for it.

λοήα, *g.* λοήαν, *f.*, a shin; leg.

λοήαίμ, I seek.

λουήαο, *v.n.*, swaying; rocking.

λουε, swift; soon.

λουεεετ, *f.*, swiftness; speediness.

λύβ, *f.*, a loop; stitch. *l.* αρ

λάρ, a dropped stitch; a gap.

λύβαίμ, I bend.

λυέτ, *m.*, people.

λυ, in phrase τυτ α λυ αρ α

λγ. See note, Chap. VII,

75.

λυή, *cup* 'n-α λυή αρ, to impress upon.

λυήεαο, *m.*, smallness; fewness.

λυήίε, *m.*, a churn-dash; piston.

μαεοή, *m.*, a lad; youth.

μαεήαή, *m.*, thinking; meditation.

μαήαο, *v.n.*, mocking; jeering (fé, at).

μαήβίίε, *f.*, depression.

μαήεεεαίντ, *v.n.* of μαήίμ.

μαήίμ, I live. αν ο'ά λά 'r 'n φαο α μαήίεαο, till the day of my death; as long as I live.

μαή, *f.*, elegance; behaviour.

βα ήαίε (οοβ' ολε) αν ή. ούιτ

έ, it was well (ill) done of you.

μαήεαρ, *m.* and *f.*, goodness; benefit.

μάλα, *m.*, a bag.

μαλαίετ, *f.*, a change. α

ήαλαίετ οε έύραμ, a change of care, i.e., something else to attend to.

μαοήεαή, *v.n.* of μαοήο'm.

μαοήο'm (αρ). I boast (of).

μαολυήε, blunted; worn off.

μαοέάν, *m.*, the flank (of an animal).

μαρ α έέίε, identical.

μαρ αν ήεέαονα, in like manner; as well.

μαρβνα, *m.*, an elegy.

μαρβυή ό, *v.n.*, killing.

μαρλα, *m.*, insult.

μεεβαί, *f.*, mind; memory. *m.*

έίην, brain-power; intellect.

μέεουήίίμ, I increase.

μεεήμα, *f.*, thought; spirit.

μέαρ, *m.*, a finger.

μέαραέάν, *m.*, a thimble. λυέτ

ή, thimble-riggers.

μεαρεαλ, *m.*, confusion; distraction.

μεαρ, *m.*, esteem.

μεαρίμ, I suppose; estimate.

μεαρήαίμ, I mix; mingle (αρ, with).

μέρο, *m.*, amount.

μεήγε, *f.*, intoxication.

μεήεαή, *m.*, June.

μίαν, *m.*, wish; desire.

μίανήίε, longing.

μίαρ, *ds.* μέίρ, *f.*, a dish.

μίλ, *f.*, honey.

μίλλεάν, *m.*, blame.

μίμ, often.

μίμυήαο, *v.n.*, explaining; explanation.

μίόαήναέ, *f.*, dozing; drowsiness.

μίον-έλεαρ, *m.*, a minor trick or feat.

μίοήβίίετ, *m.*, a miracle.

μιοήγί, *f.*, hatred; resentment.

μιοήγίρεε, spiteful.

μί-ήάραή, *m.*, dissatisfaction.

μιοήεαήαίλ, courage us.

μιοήε (μιοήε) = μεαρ-οε, the worse of it. *ní m.*, it is no harm.

μίο, *f.*, urgency; high time.

'μό (μόό) = ιομόα, many.

μόρα ούιτ, Hail!

μοῖσται, I praise.
 μόρ-εῖν, *f.*, haughtiness; conceit.
 μοῦσσις, I perceive; feel.
 μὺς, *f.*, a pig.
 μύετα, quenched; stifled.
 μῦθος, *m.*, the ankle-bone.
 μῦσις, *m.*, a swineherd.
 μύλας, *m.*, a mill. ἀγρὸν
 μ. οἶον, puzzling me;
 getting "beyond" me.
 μῦν, *f.*, back. ἀπὸ μ. εἰς, on
 horseback
 μῦν, *f.*, a mane.
 μῦνις, I teach.
 μῦνις (-τεα), *f.*, collect. house-
 hold; followers. μῦνις,
 from Latin *monasterium*, origi-
 nally meant a religious com-
 munity.
 μῦν, *f.*, the sea.
 μῦνις (μῦνις), *f.*, a burden;
 family.

ἡν, (older ἡν), than.
 ἡν, *f.*, shame.
 ἡνις, I bind; enjoin (ἀπὸ, on).
 ἡνις (ἡνις), *m.* and *f.*, an
 enemy.
 ἡνις, *m.*, a saint.
 ἡνις, holy; saintly.—*n.*, St.—
 ἡνις, *m.*, nine persons.
 ἡνις-ἡνις, uneasy.
 ἡνις-ἡνις, fresh; un-
 wearied.
 ἡνις, *f.*, a nettle.
 ἡνις, *g.* ἡνις, *m.*, strength.
 ἡνις = ἡνις, I *sg.* of
 ἡνις.
 ἡνις, *d. sg.* of ἡνις, *f.*, a nest.
 ἡνις, *m.*, a thing. Historically
 there is no justification for the
 final ἡνις, but it is usually so
 written, and it helps to dis-
 tinguish it from the neg. ἡνις.
 ἡνις, *f.*, poison.
 ἡνις, poisonous.
 ἡνις, ἀπὸ ἡνις, a form of ἡνις ἡνις,
 sure; why.

ὀβις, *f.*, work.
 ὀβις, *f.*, an occasion.
 ὀβις, *m.*, hunger.
 ὀβις, southward.
 ὀβις, I work.
 ὀβις, *f.*, night.
 ὀβις, *f.*, nourishing; bring-
 ing up.
 ὀβις, *m.*, an island.
 ὀβις, *m.*, generosity; hospi-
 tality.
 ὀβις, *m.*, excellency; no-
 bility.
 ὀβις, *m.*, an amount. ἄν ο.
 ὀβις, as much as.
 ὀβις (-ἡνις), I fit; suit.
 ὀβις, *v.n.*, drinking.
 ὀβις, *m.*, a professor; bard.
 ἡνις-ο., head professor; chief
 bard.
 ὀβις (ὀβις), ready.
 ὀβις, *f.*, professorship;
 bardic profession.
 ὀβις, *m.*, wealth. The
 prefix ὀβις- is from the same
 root as ὀβις (professor), and
 means "powerful," "great."
 ὀβις, *m.*, preparation. The
 termination -ἡνις, ἡνις, de-
 notes continuous or protracted
 action; cf. ὀβις.
 ὀβις, I prepare.
 ὀβις, *f.*, honour.
 ὀβις, honourable.
 ὀβις, *m.*, a young pig.
 ὀβις, ordered; arranged.
 ὀβις, northward.

πες, *m.*, a pet. *p.* ὀβις, a
 pet cuckoo.
 πες, *f.*, a penny.
 πες, *m.*, a bit.
 πες, *m.*, picking; selecting.
 πες, *m.*, a small pipe; the
 windpipe.
 πες, *m.*, a kitten.
 πες, I spring; rush.
 πες-ἡνις, *m.*, a chief pro-
 phet.

puinn, an amount: used with negatives like the French *point* from which it is borrowed.
 punc, *m.*, a point; moment of danger; jeopardy.
 puruiol (puršail), *f.*, pouting; sulking.

Rabtar, *past auton. indirect* of taim.

ráð, *v.n.*, saying.
 raðarc, *m.*, a sight; spectacle.
 raðao, *fut. 1 sg.* of tairim.
 rað, *m.*, good luck; prosperity.
 rá, *g. ríos, d. and acc. riš, m.*, a king.
 riabac, roan.
 riactanac, necessary.
 riagalta, regular; under rule.
 bean n., a nun.
 rišesac, *f.*, a kingdom.
 rišnear, *m.*, delay.
 riš-tesglac, *m.*, royal household.
 rioct, *m.*, shape; form. 1 n., in the form of; on the point of.
 ríogan, *f.*, a queen.
 riúim, I run.
 ró-flaic, *m.*, a great prince.
 roime (roim), before.
 roimnt, *v.n.*, sharing; dividing: *f.*, a share; portion.
 rúðán ealla, *m.*, a spider. See note, Chap. XI, 156.

Sašar, *m.*, a kind; sort.
 raiðbpear, *m.*, wealth.
 ráiote, stuck.
 raišreana, *pl.* of rašar.
 rail, *f.*, fat.
 ráim, quiet; tranquil.
 ramrað, *m.*, summer.
 raošal, *m.*, life; life-time.
 raor, free; safe; cheap.
 raočpušað, *v.n.*, labouring; toiling; earning.
 rap a (rapa), before: a worn down form of O. Ir. *resiu ro > suro > sul* and *sar*.
 rápušim [ar], I surpass [for].
 ráram, *v.n.*, satisfying.

rápta, satisfied.
 ráptaac, *f.*, ease; contentment.
 racalam, I tread on; trample on.
 reacam, *imperat. 2 sg.*, beware!
 reacaint, *v.n.*, avoiding.
 reanoa, ancient.
 rearš, withered; dry.
 rérim, I blow.
 reilb, *f.*, possession.
 réim, agreeable; civil.
 reimnim, I play (music).
 reirbireac, *m.*, a servant.
 reirbtean, disgust.
 reitriš, *d.* of reitpeac, *f.*, neighing.
 reoro, *f.*, a jewel; treasure; article of value.
 reol, *m.*, a sail.
 reompa, *m.*, a room.
 řamall, *m.*, a cloud.
 řannrað, *m.*, terror.
 řaoilim tarim, I let pass; do not meddle with.
 řaraim, I separate. r. le, I part with.
 řárpo, *m.*, a frightened look.
 řáćaimlac, *f.*, shyness.
 řeac, *f.*, a brush; bramble.
 řéal, *m.*, a story; affair.
 řéalaiðesac, *f.*, storytelling.
 řeanaib, *d.pl.* of řian, a knife.
 řeanaac, *m.*, a membrane; shred.
 řeinnim, I start; fly.
 řian, *f.*, a knife.
 řiać, *f.*, a shield.
 řoilt, *v.n.*, splitting; a cleft: fissure.
 řólt, scalded; smarting.
 řópnac, *f.*, throat.
 řpeao, *m.*, a cry; scream.
 řšur, *v.n.*, stopping; desisting.
 řinpear, *m.*, ancestry; ancestors.
 řioc, *m.*, frost.
 řlioct, *m.*, race; family; result.
 tá a ř. air, "sign is on him," he is suffering from its consequences.
 řlós, *g.pl.* of řluaš, *m.*, an army; host.

ῥμέαρ, *m.* and *f.*, a berry. ῥ. οὐβ, a blackberry.
 ῥμιορ, *m.*, marrow.
 ῥναρ, *m.*, a snatch; snap.
 ῥνεαέτα, *m.*, snow.
 ῥοαίρ, settled; quiet.
 ῥοαίρῳ, *v.n.*, settling.
 ῥοάριον, *f.*, a funeral.
 ῥοταρ, *m.*, a trot; trotting.
 ῥοιλέρ, clear; evident.
 ῥοίτεαδ, *m.*, a vessel; matrix.
 ῥολαρ, *m.*, light.
 ῥολαίρμαρ, luminous; bright.
 ῥολάειρ, *v.n.*, providing; supplying.
 ῥρεαβήραιοι, ravings.
 ῥρεόρ, *f.*, regard; liking.
 ῥρίοιούεάν [αρ], *v.n.*, abusing.
 ῥρανγάν, *m.*, a string.
 ῥροίρμ, I reach.
 ῥρόν, *f.*, nose; promontory.
 ῥρυεάν, *m.*, a stream.
 ῥταοαίμ, I stop; cease.
 ῥτορ, *m.*, stock; cattle.
 ῥτρααίτε, torn.
 ῥυαίμνεαρ, *m.*, ease; quietness.
 ῥυαίμνεαρσδ, peaceful.
 ῥυαίρ, pleasant.
 ῥυαν, *m.*, sleep; rest.
 ῥυαίρσδαρ, *m.*, insignificance; small amount.
 ῥυαέσδ, *m.*, a shaking; jolt: also *v.n.*, swaying.
 ῥυβ, *m.*, a berry. ῥ. πείρε, mountain berry.
 ῥυίρεαέάν, *m.*, a seat.
 ῥυμ, *f.*, regard; heed. κυίρμ
 ῥυμ ι, I pay heed to.
 Ταδάρρι (-παίρε), *condit. auton.*
 of βείρμ, I give.
 ταδα, um an οτ., by the time.
 ταγαίρ [το], *v.n.*, referring or alluding [to].
 ταγαίτε, come.
 ταίτρε, *f.*, practice; experience.
 ταίτμ [τε], I please.
 ταίρβτε, *m.*, usefulness.
 ταίρβείναιμ, I show.
 ταλαίμ, *m.* and *f.*, earth; ground.

ταμάλ, *m.*, a while.
 τάνας, *past 1 sg.* of τίζμ, I come. In Munster the τ is silent in 2 *sg.* τάνσαιρ (τάναιρ), and all through *pl.* τάνγαμαιορ, τάνγαβαιορ, τάνγαοαίρ.
 ταραιο, quick.
 τάρ, lower part. αρ δ ε. ανήρρε = lying on his back.
 ταραιζμ (ταίρζμ), I offer.
 ταραιρνε, *f.*, contempt; insolence.
 ταραιρνεαδ, insolent.
 τάρλα, *defect. verb, past 3 sg.*, it happened; there chanced.
 ταρνα, second. The classical αν οαίρ represents O. Ir. *ind ala* (the other). The Munster form ταρνα and Connacht οαίρνα represent O. Ir., *ind ala n-ai* (the other one of them).
 ταρναο, *v.n.*, drawing.
 τεαδτ, *v.n.*, coming. τ. ό, escape from.
 τεαδταίρνε, *m.*, a messenger.
 τεαδταίρνεαδτ, *f.*, a message.
 τεάγαίρτα, stout.
 τεάγλαδ (= τεαδ-γλόγ), *m.*, a household.
 τεανναδ, *v.n.*, tightening; distending, filling (with air, as a piper's bag).
 τεανντα, ι οτ., together. ι οτ. Δ έείρε, all together. 'n-Δ ε. ῥμ, in addition to that.
 τεαρτυίζμ, I am lacking. τεαρτυίγεανν — υαίμ, I want —.
 τεοιοίολ, *m.*, a title.
 τείρε, *f.*, a fire.
 τείρ [αρ], *v.n.*, failing.
 τείτμ, I flee.
 τίζμ, I come.
 τίντεάν, *m.*, a hearth.
 τιορ-, *fut. stem* of τίζμ.
 τιονόρτς, *f.*, an accident; mishap.
 τιορμαδτ, *f.*, dryness.
 τίορ λείρ, blamed for it; at a loss by it.

τήρ, *pl.* τήρεα, *f.*, a country.
 τῡς, thick; dense.
 τήν, *m.*, envy; jealousy.
 τόβας, *m.*, a well.
 τοξάω, I choose; elect.
 τόξαινε = τόξαιλ (τόξβαιλ), *v.n.*,
 lifting; taking.
 τοιβρεαδα, *pl.* of τόβας.
 τοίλ, *f.*, will; consent.
 τοιρμεαργ, *m.*, obstruction; mis-
 chief.
 τοιργ, *conj.*, because of; on
 account of.
 तोर, *m.*, a bush; clump.
 तोर, *m.*, a boar.
 तोर्राह, *m.*, a "wake."
 तोरमार, *m.*, grumbling at one's
 food. See note, Chap. VI,
 100.
 तोरनुगिम, I begin.
 त्रातामाल, timely.
 त्रेस, *m.*, a flock; herd.
 त्रेना, thirds.
 त्रेते, *pl.* only, qualities; facul-
 ties.
 त्रेओ, *m.*, direction. १०८. ५०,
 so that.
 त्रिाल, *v.n.*, travelling; ap-
 proaching. ५५ त. अर, towards;
 to.
 त्रिान, *m.*, one third; in O. Ir.
 a neuter noun, hence ०५ ०८
 with eclipsis.
 त्रिoblóio, *f.*, trouble.
 त्रिोरगान, *m.*, furniture.
 त्रिूर, *g.*, त्रिूर, three persons.
 त्रिूर is really the *dat.* which
 has replaced the old *nom.* त्रिार.
 The use of the *dat.* has spread
 from phrases like ६५०००० ५
 ०८०००० (they went in their
 three-men), the three of them
 went. त्रिार = त्रि-५०००, त्रिूर

= त्रि ५००, त्रिूर = त्रि-५०००
 (५००० = old *dat.* of ५००).
 त्रोम-६००००००, heavy-hearted.
 त्रोमोदाम, *f.*, assembly of bards.
 त्रुग, cause.
 तुअरतल, *m.*, wages.
 तुगद, *past auton.* of बेरुम.
 तुगिम, I understand.
 तुल्लेअ, *v.n.*, earning.
 तुल्लेअ, *m.*, increase; addition.
 ५६, any more. त. अरुगि, more
 money.
 तुप्रे, *f.*, depression; weariness.
 तुग्रे, ५० तुग्रे, immediately.
 See note, Chap. XIV, 117.
 तुगिने (by metathesis for तुगि-
 रने), *v.n.* of तुगिम, I under-
 stand.
 तुगिगेअद, intelligent.
 तुतेअन ५०००, happens.
 तुपार, *m.*, journey; occasion.
 तुअर, *f.*, time; occasion. ५०००-
 ६०००, sometimes.
 ५०००००, lonely; lonesome.
 ५०००००, *m.*, loneliness.
 ५०००००००, *f.*, taking turns.
 ५०००, noble.
 ५००००००, wonderful; horrible.
 ५०, *m.* and *f.*, an egg.
 ५००, *m.*, bosom; chest.
 ५०००, *m.*, chest register (in
 music); chest-note.
 ५०००००, *m.*, authority; per-
 mission of superiors.
 ५०० or ५०००: तुगिम १ न-५, ००, I
 make known to.
 ५०००, instrument; tool.
 ५०००००, *m.*, utterance; faculty
 of speech.
 ५००००, *f.*, respect; honour.
 ५०००, *f.*, use; utility.

PERSONAL NAMES

- Δοῦ mac Ουαδὲ Ουιῖ, I, king of Oriel.
- Δοῦ πιονν mac φεαρῖνα, I, king of Brefney.
- βρέανυιunn βιορρα, III, St. Brendan of Birr : died A.D. 571.
- βρέανυιunn mac πιοννλοῖα, III, St. Brendan of Clonfert, the navigator : died A.D. 577.
- βριῖρο inḡean Οινιτῆειρνε, XII, Brigid, wife of Shanachán.
- Caillín naomḡa, III, St. Caillin of Fenagh, brother of Shanachán.
- Clapán Cluana, III, St. Kieran of Clonmacnoise : died A.D. 549.
- Clapán Saiḡne, III, St. Kieran of Seir ; also called Sean-Clapán, or Kieran the Elder.
- Comḡall, III, St. Comgall of Bangor, Co. Down : died A.D. 617.
- Colum Cille mac φειῦλμιῖ, III, St. Columcille of Derry : died A.D. 597.
- Dallán, I, *pass.* Dallán Forgaill, chief poet of Ireland ; also known as Eochaidh Eigeas.
- Finḡín maiḡe βίλε, III, St. Finnian of Moville, Co. Down : died A.D. 579.
- φιλapτad mac eoḡain, V.
- ḡuaire mac Colmáin, *pass.* king of Connacht ; also called ḡuaire Διῖνε.
- τορυράν, XIX, king of the Tribe of Cats.
- ιυβῶán, XI, *pass.* a friend of ḡuaire.
- Luḡa Ooirne, III, St. Lua or Dalua of Derry.
- μαρῶán, *pass.* a hermit, brother of ḡuaire ; *v.* Meyer's *King and Hermit*.
- meíβ, *pass.* daughter of Shanachán.
- moḡolmḡ, III, St. Mocholmḡ, of Dromore, Co. Down.
- Muirnean inḡean Cúáin, *pass.* wife of Dallán ; called buime na Cléirne, or Mother of the Bards.
- Ruadán loḡra, III, St. Ruadhan of Lorrah, Co. Tipperary ; the saint who cursed Tara.
- Seanad mac Caitin, III, St. Seanach of Clonard : died A.D. 587.
- Seanadán, *pass.* chief poet of Ireland, successor of Dallán ; also called Seanachán Torpéist.
- Suibne meann, I, Suibhne the Stammerer ; monarch of Ireland in the sixth century.

NAMES OF PLACES

Διόνε, I, in Co. Galway, the territory of the O'Heynes.

Βρεΐφνε, I, the ancient kingdom of Brefney, comprising the present counties of Cavan and Leitrim and portions of Meath and Sligo.

Κνοῦβα, Knowth, in Co. Meath.

Κονναχτα, I, Connacht. A plural noun, the form Connacht being the gen. pl.

Δυνλαβ Γουαιρε, *pass.* probably the same as Dun Guaire, near Kinvarra.

Ῥιονναραγαλ na ῤεΐλε, *pass.* the Fair Oratory of Hospitality, a retired spot where Guaire used to pray.

Γλεανν αν Σγάιλ, *pass.* Glenn-a-sgaul, near Kinvarra, Co. Galway.

Λαιγιν, *pl.* Leinster, *gen. pl.* Λαιγεαν.

Λέιμ Ḳúculainn, Cuchulainn's Leap, Loop Head, Co. Clare
Μυμια, *gen. -αν*, Munster.

Οριγιάλλ (in reality *gen. pl.* like Λαιγεαν), I, the ancient kingdom of Oriel, comprising the counties of Louth, Monaghan, Armagh, and portions of Fermanagh, Tyrone, Derry, and South Antrim.

Σειργιν υαρ-βεοιλ, V, somewhere in Leinster.

Σιοναινν, XI, the Shannon.

Τυαμ οά Ḳυαλανν, XV, Tuam, Co. Galway.

Υλαρῶ, *pl.* Ulster, υλαρῶ being a *gen. pl.*

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